

## Free Reformed Synod deals with mission outreach

by Peter Vander Meyden

Rev. Vander Meyden is minister in the Free Reformed Church in Vineland, Ontario.

The Synod of the Free Reformed Church of North America convened on May 29 and 30 in the new church building of the St. Thomas, ON congregation. This started a new policy of having a spring instead of a fall Synod.

On the eve of Synod, delegates from the 12 congregations and others were called to prayer in a service led by Rev. C. Pronk. Based on the Song of Solomon (4:16), stress was placed on the fact that the church today needs the convicting work of the Holy Spirit no less than His comforting work. As the north wind chills and breaks off dead branches and dry leaves to prepare for the blossoming effect of the warmer south wind, so these two aspects of the Spirit's work complement each other toward the better health of the church. Both the convicting as well as the comforting work of the Spirit represented here need to be prayed for in order that the Lord's "garden" — His church — may flourish and produce a fragrance and fruit pleasing to the Lord.

The first matter dealt with by Synod was the examination of student Theocharis Joannides who was declared candidate. The committee in charge of the training of men for the ministry reported that another student had been accepted and will be studying at the Protestant Reformed Seminary in Grand Rapids. The committee has accepted him with a view toward sending him out as home missionary.

### ►EVANGELISM

Another highlight of this year's Synod was the encouraging report of the Evangelism Committee. The radio broadcast is receiving good responses in the Buffalo area and another station has been added in Oregon which is supported by a group of interested people who now meet for regular Bible study. The committee is looking into the possibility of expanding the broadcast in the area of Edmonton, Alberta. In the opening of such new fields, responses received from inter-

ested people in other denominations and the provision of a student interest in this type of work, this small denomination is hearing a call to the home mission field amplified by the Lord's providence.

In response to the alarm stirred by the sweeping character of "Bill 4" the committee in charge of contact with the public authorities proposed to send a letter objecting to this. This proposal was approved.

### ►DISCIPLINE

Among the yearly reports and internal matters dealt with, a report from the Church Order committee provided advice about admonishing and disciplining baptized members who have become delinquent. These guidelines which were approved and forwarded to the consistories call for public admonition and even, if necessary, removal from the congregation. It will require loving wisdom as well as holy zeal to exercise this necessary discipline to ensure that fruitless "branches" do not leave the church by the offensive behaviour of office bearers.

### ►EDUCATION

Response to an earlier report of the Christian Education Committee was discussed and it was clear that consistories were not all of the same opinion. Some expressed agreement concerning the necessity of the "Free Reformed Schools" while a few were of the opinion that denominational differences should be taught by the church and not the school. The committee warned that the tolerant reasoning of those who were satisfied with existing Christian schools represented a "dangerously wrong attitude." It was reported that school societies were formed in Chatham and Vineland, Ontario. The discussion also revealed that the different circumstances faced by each congregation determined its approach to the question of starting new schools.

### ►ECCLESIA

The committee for Unity and Correspondence reported that delegates from the sister church in The Netherlands (C.G.K.) would report to their Synod this fall and the committee had made some



The mountain erupts with songs of praise.

Dr. Kenneth Gangel, guest speaker, and Dr. Michael Ruiter, director of CSI. Story on page 8.

comments on the draft of this report. Last year the Free Reformed Church expressed her objection to the proposed "fellowship in principle" between the C.G.K. and the Christian Reformed Church. In response to this and other information presented in this committee's report, a suggestion is passed on to the Church Order Committee to add to the Church Order some definite rules putting tighter restrictions on the preaching liberties of guest ministers.

Mission deputies presented a detailed report consisting mainly of an account of the working visit to the mission field in South Africa. They visited Mary Overduin in Vandaland and Rev. Rebel who labours among the Ndebele people. After their visit, the two delegates went to discuss their findings with mission delegates in The Netherlands. It was agreed to allow the churches in The Netherlands to assume the overall responsibility for the work among the Ndebele people with the Free Reformed Church continuing to be involved, though under their supervision. This action was approved and now awaits the approval of the Dutch Synod. It is hoped that the involvement

of this larger denomination will make possible a much-needed expansion of work in this vast field in the north-eastern part of South Africa.

The time of the next Free Reformed Synod was set for the week after Pentecost in 1981 in Hamilton, with Clifton as convening church.

As a summary of this Synod we see that, while some doors close, the Lord has also caused new ones to open. Our duty as churches is not to push persistently at the door God closes, but, acknowledging that the Spirit forbids as well as leads, our duty is to enter the door of opportunity He opens to us. But may the Lord grant us and the larger Reformed denominations the grace to answer His call from the heart and with all our strength.

The "perilous times" of II Timothy 3 have come and the earth needs every grain of salt it has to restrain the rotting process. Let us make intercession for all men but also for the Church lest through a self-complacent ease in Zion, the salt should lose its savour. Let us pray for a reviving of the Spirit's saving work — salvation from sin — lest our lamps be found without oil when the Bridegroom comes.

## Iran closes the door on Christian missions

TEHRAN (EP) — The radical Islamic forces unleashed by the Ayatollah Ruhollah Khomeini's revolution are putting a sudden end to 700 years of Christian missionary efforts in Iran.

The last three American Protestant missionaries in Iran were recently told to leave with their wives and children, 149 years after the first American Presbyterian minister came to preach the gospel in the Persian empire. They were the latest victims of a campaign by the government, spurred on by Moslem extremists, to drive all foreign Christian churches out of Iran.

The tiny, 2,000-member Iranian Episcopal church has virtually been

forced underground. One of its pastors has been killed, most of its property has been confiscated, and its leader, Iranian-born Bishop Hassan Dehghani-Taffi, has fled to England after several apparent attempts on his life.

The largest Roman Catholic school in Iran, Tehran's Andisheh High School, was occupied by revolutionary guards recently, after an Education Ministry official accused the priests of giving Christian religion training to Moslems — and of spying for Israel.

The Seventh Day Adventist school in Tehran was closed at gunpoint by revolutionary guards. At the same time, eight Germans and Swedes who made

up the last Jehovah's Witnesses mission in Iran were expelled. The deputy minister of national guidance, an American-educated pharmacist named, Ali Behzadnia, said they were ordered to leave the country because they were "an American political group."

"It looks like the end of all Christian missions here, certainly for the foreseeable future," said the Rev. Ashton (Tat) Stewart, the last pastor of the American Community Church and one of the three Presbyterians who left last week.

"But we're not indispensable," he said. "The church in Iran may turn out to

be like the church in China — the institutions may crumble, but God will keep the community together."

There are about 250,000 Christians in Iran, mostly ethnic Armenians and members of the small Nestorian and Chaldean churches, two ancient Eastern sects. Respect for Christianity is written into the Islamic republic's constitution, and so far there has been little harassment of the "native" churches. But along with members of other minority religions, the Iranian Christians are keeping a low profile in the new, Moslem-ruled Iran.



# Viewpoint

## United Church says okay to sexual permissiveness

The United Church of Canada has accepted for study, its 100-page report on sexuality which has created quite a stir within that denomination during recent weeks.

Reference was made to that report in an editorial in the July 25 C.C., on sexual addiction, and the hope was expressed then that the report would be soundly defeated when it came to the national council (synod) of the United Church when it met in Halifax from August 18-23.

As it turned out, it became a debate between scriptural conservatives and biblical liberals. The liberals won with an overwhelmingly strong majority in favour of accepting the report for study in the churches.

The report says a number of things about human sexuality; it says that pre-marital sex is fine "under certain circumstances," that adultery is acceptable as long as you "intend to remain faithful to your spouse," that homosexuals can make good parents and ministers, that abortion is not a crime and that the government should make sure that those who perform abortions should be medically qualified.

Some delegates were so upset by the outcome of the vote that they wanted their names recorded as dissenters. "I still think that we have to deal with the

problem of sin," said Rev. Robert Rumball who was saddened by the results and who felt that the report failed in this regard. "It may not be a factual thing, but it is scriptural. I find sin in the scripture and in real life."

Rev. Rumball is a member of the conservative renewal fellowship of the United Church, a group consisting of about 10 per cent of the ministers of the church.

Rev. Les Clark of Victoria, B.C. told delegates that there would be a mass exodus of members if the report would be adopted.

One minister objected to the report's statement that the terrible crime of Sodom and Gomorrah was not the sin of homosexuality, but the sin of inhospitality. "Those boys weren't asking for a sandwich," he said. "May God forgive us if the United Church loses sight of the difference between homosexuality and heterosexuality."

One delegate said that approval of the report will produce hurt and anger within the church and make enemies for the United Church in other denominations. "They will use it to club us over the head."

Despite the loud cries from the conservative element of the church, the report was resoundingly approved. It was not adopted as the official stance

of the church but the national council did give it sufficient weight to send it to all the churches for their reaction.

Plans call for a draft policy to emerge from the sexuality report no later than the 30th session of council in four to six years. Meanwhile, we will be witness to a denomination torn by debate and one which, by their own admission, will undergo a noticeable decline in membership as a result of this report.

How can one belong to a church which condones adultery, homosexuality, sex among single persons, and legalized abortion? Where can the pew-sitter hear a clear biblical directive: "Thus says the Lord?"

It is interesting to note that 78 per cent of the United Churches in Canada are located in rural areas and small towns. Will the rural church accept such a report on sexual permissiveness? It is also interesting to note that 30 per cent of the delegates to the national council were women and that 10 per cent of the ministers present were women.

### ► Pentecostal stand

A few days after the close of the United Church deliberations, the Pentecostal Assemblies of Canada held its general conference (synod) in Hamilton, Ont. The mood there was different.

The 1,000 delegates called homo-

sexuality a sin, although one from which God can deliver the sinner. They also strongly criticized abortion, euthanasia and pornography at their general conference.

Pentecostal delegates unanimously passed a resolution urging the church's national committee on moral standards to develop a plan for education on the dehumanizing effects of pornography and to support formation of action groups to stem what was called "the flood of moral depravity in Canada."

Why the different approaches by two different denominations? The United Church's Rev. Rumball said it well: "I still think we have to deal with the problem of sin." The Pentecostal Assemblies have recognized that element in making their decisions.

Some readers have asked why we comment (criticize?) on events in other denominations. Because, despite theological differences between "us" and "them," they also deal with matters which concern us, it is important for all of us to be aware of them, their theology, their struggles. It is also proper for us to comment on their theology and their struggles so that we can see ourselves more clearly.

Keith Knight

### A Labour Day meditation

by Johan D. Tangelder

## OUR FAITH, OTHER FAITHS

I have heard it said: "Christianity is a private affair. A Christian should not mix his faith with the daily issues of life." But such suggestions are contrary to Biblical teaching. The Bible compels us to relate our Christian faith to every aspect of life, including labour.

The Christian faith is not just a contemplative religion. It is not merely a vehicle to carry someone into heaven. It is all that and more. The Christian working man is someone who goes into his work and tries to act on his Christian view of life. He cannot be satisfied until he has seen the relationship between his faith and daily life. A Christian must take his faith along when he goes to work. He cannot leave it behind.

Man is not just a consumer, nor a thing, nor a economic animal, nor an extension of a machine. He is God's image bearer, and a worshipper. Worship is not limited to the praising of God on Sundays in church. Worship is simply giving God the worth due to Him. Man's infinite value can only be appreciated in relationship to his Creator. If worship is giving God His worth, it may not be limited to religious duty. Worship is a life-time activity.

But someone may object and say: "Isn't it overly idealistic to promote work as worshipping activity? How can a man or woman on the assembly line see work as worship? Don't these people work for their rent, to clothe and

feed the family and have a few extras? And has work not become impersonal in so many places? The workers in the huge industrial complexes seem only a part of the tools. They see a part of the product but not the finished product. Aren't machines threatening to dehumanize industrial man?"

These objections and questions are understandable and soul-searching. But the Gospel message calls us back from mechanist drudgery to meaningful work. "Work," writes George Carey in *I Believe In Man*, "is not merely for slaves, neither is it merely a means to an end; but it is the task assigned by God so that many may develop according to God's plan, expressing his response joyfully and freely."

This view of life creates problems for many Christian workers. They cannot be satisfied with the secularist approach of the major labour unions in Canada. Many Christian workers would like to join an organization which holds a Biblical view of and approach to labour. However, this is very difficult in our present system. Many are forced to join a union, whether they like it or not. Many have to sign a union card if they want to work at a certain place. They have to say "yes" to a humanistic approach to work.

In our country, there is a lack of freedom of association. Yet this freedom of association principle was advocated by Samuel Gompers, the founder of the American Federation of

Labour. The introduction to his autobiography contains this very interesting statement: "He founded the American Federation of Labour on the bedrock of voluntarism. He believed with his own soul in personal freedom, in democratic government and in the ultimate triumph of voluntary human co-operation over any form of compulsion or dictatorship."

This freedom of association principle is denied by secular labour unions. This is certainly opposed to the

Charter of the United Nations (Article 1 and 55). Why should a Christian who wants to base his program on the Bible be forced to join a secular union? I believe in a pluralistic society. In a free society a man should be able to join (or not join) any organization of his choice.

In our complex industrial society, Christians don't come to labour issues empty handed. They come with the Bible. I believe that only a Biblical approach can bring healing and peace to the world of work.

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# LETTERS

## Pat Boone and others: brothers in the Lord

Dear Sir:  
Upon reading your article, (God loves winners, says Pat Boone), the truth did not come through, but instead, a viewpoint of sarcasm and harsh judgment. Articles such as these only accomplish confusion and the strengthening of walls between different denominations. Just like the walls of Jericho were broken down, I believe these walls will one day, be broken down when we Christians, like Joshua, "pray to win."

You wrote "the latest craze within the evangelical world is winning prayers." The Bible tells us this "craze" started in the beginning of time, because they very foundation of the Bible is "faith." It was written in "faith" and I believe the whole Bible to be inspired by God, so I must turn to the scriptures to know what God has to say about "winning prayers" (Heb. 4:12).

You also write that these famous Christians proclaim: "If you want to win . . . at anything . . . just pray about it in the right way and you will have victory guaranteed." Jesus said in John 14: 13 and 14: "And what so ever ye ask in my name, that I will do, that my Father may be glorified in the Son. If ye shall ask anything in my name I will do it." Immediately following the verse it says "If ye love me, keep my commandments" (verse 15). In I John 3:22 it says: "And what so ever ye ask, we receive of Him, because we keep His commandments and

do those things that are pleasing in His sight."

I could mention many more such verses, each one promising us a positive, unwavering truth, that we can stand on. God has kept every promise He ever made and I thank Him for that knowledge and the assurance that He has no intention to start breaking promises today. Proverbs 30:5 says: "God keeps every promise He has made" T.E.V. You mention that the Sermon on the Mount makes no mention of winning prayers. In Matthew 7:7, Jesus said in the sermon on the mount: "Ask, and it shall be given to you, seek and ye shall find, knock, and it shall be opened unto you." This verse says clearly that we must always believe and trust in His promises or else Jesus would have said: "Ask, and hope you'll receive, Seek, and hope you'll find; Knock, and hope it will be opened unto you."

James 1:6 says: "But let him ask in faith, wavering (doubting) nothing. For he that doubts is like a wave in the sea, driven with the wind and tossed."

Faith has no room for doubt. You show me someone who is praying to win, and I'll show you someone who has faith because it takes faith in God's promise to pray to win. Hebrews 11 speaks of faith, and I would strongly recommend reading it. It starts off by saying: "Now is the substance (assurance) of things hoped for, the evidence of things not seen." In the past, I always felt confused about

that verse until one day the Lord showed me that I always focused on the word "hope" (which leaves room for doubt) instead of seeing the "assurance" and the "evidence" God has for me through Jesus.

I stand in agreement with you that we must pray in keeping with God's will, but the only way we will know His will is to become like Christ (Colossians 3:1-4).

You finished your article on this note: "We should be aware of these kinds of false teachings." Mark 9: 40: "For he that is not against us is on our side." It's true, we must discern evil from good, but we must keep in mind who the enemy is. I always understood that fellow believers or Christians were those who believed in the resurrection of God's Son, Jesus for our salvation. I know Pat Boone, the thousands of other Christians he represents, believe in Jesus Christ. Does that not make him our brother in the Lord? These Christians do not proclaim the "gospel of selfishness and greed" but rather the "gospel of the power of Jesus Christ." Pat Boone and his fellow Christians recognize something very important: followed by each of these promises like the one found in Mark 11: 24 and 25: "Therefore I say unto you, what so ever things ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive if ye have aught against any: that your Father also which is in heaven may forgive you your trespass." God's word

instructs us to live righteously, in His eyes. We are to love Him and live in response to His saving love, giving thanks to Him always. (I Thessalonians 5: 16, 17, 18).

If they do "pray to win" for their own glory, their own success, their own power, you will soon see that God cannot bless them, for everything here on earth is given to us by God's grace for His glory so that He may further the work of His kingdom.

Christians who are in the eyes of the public, experience tremendous pressure and temptation. They have great opportunity to witness to thousands, and God uses them

for this ministry, but these people need prayers and encouragement to stand up against these strong forces of the world. Their lives touch so many people's lives that it's especially important to pray for their ministry. I'm sure it gets very difficult for them, even though it may appear so glamorous, and I know they need lots of prayer; (prayers to win). I'll finish this letter with this command from Galatians 6:10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Joyce Fisher,  
Caledonia, ON

## Self-Criticism is necessary

Dear Sir:  
In regards to your Viewpoints (June 13 and June 27) about Schuller's Crystal Cathedral and Pat Boone's latest book "Pray to win," I would like to make the following comments:

Why be a sceptic and criticize other brothers and sisters who are effective and who do not belong to our introverted denomination, instead of bringing our own house in order?

It would be more beneficial for readers of C.C. to criticize our own Christian Reformed backyard as to the effectiveness of bringing the Gospel to

unbelievers.

If we would have as much faith as a mustard seed, we could move mountains. Is the Christian Reformed Church moving mountains? I think about the Back to God Hour's English Radio and T.V. program, the Home Mission program, the outreach of the individual Christian Reformed Churches. All together, this costs millions of dollars. My question is: Are we going to continue in an ineffective way and spend millions of dollars or do we put that money to use in some form of diaconal work?

P. Aalhuizen,  
Burnaby, BC

## Young adults had fellowship at Emily Park

Dear Sir:  
We would like to share our experiences of the last young adult camp-out held in Emily Park, the weekend of August 8, 9 and 10.

It was another rich and fun-filled week-end for those that shared it and we wish that all young adults could have joined us there. As it was, approximately 65 of us sang, praised and "played" the week-end away. It ended only too quickly.

Rather than a storm warning, we should have received warning of sunburn, for nearly all of us were neatly toasted. Lack of sleep didn't seem to daunt mischievousness nor athletic ability.

A very special thank-you goes out to Sid for his organizational abilities. Thankyou to John, Mathilda, Steven and Marg for their singing and playing contributions and to our fervent guitar players who kept their instruments tuned so finely all week-end.

Only a few things went awry the whole week-end but then they could only be expected: The mosquitoes, the stitches (poor Bas) and the sea weed (as

several of us poor, unfortunate females found out)!

We hope that all returned home, refreshed, encouraged and willing to return next summer. As we agreed upon, remaining funds will be forwarded to World Vision International to sponsor a child.

Thanks to all who participated.

Jo-Ann Van Reeuyk,  
Sarnia, ON

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# Church Page

## PASTORAL PONDERING

### Diversity with humility

† The bible declares the obvious when it tells us that a house divided against itself cannot stand. With all the divorces we see today, we need no convincing of that. Members working at cross purposes is damaging to any family or organization. That also applies to the church. Division is disastrous. Therefore, when I detect evidence of division, I am alarmed. I do not refer to differences within the church. The church can handle that. But differences lead to divisions when people are not listening to each other. Then we become opinionated and hardliners. Then we no longer function as one body. That happens here sometimes, I fear. We can ignore that fact of course, but that does not solve anything. Then we will only become weaker and weaker.

We have not always agreed on the way a church should be run, on how to deal with a desire to form smaller congregations, on the need, and possibility, of establishing Christian High schools, on how to deal with those contributing far too little for the Lord's work, on how big a church to build, etc., but we may not divide over such issues. There is no excuse for judgmental language, for throwing rocks, for questioning motivations, and for defaming characters. When these things are done, we live in sin, and then we must repent. "Behold, how good and pleasant it is when brothers dwell in unity! For there the Lord has commanded the blessing, life for evermore" (Ps. 133).

Rev. A.A. Van Geest,  
Ebenezer Chr. Ref. Church,  
Trenton, ON

### Reasons for life

I don't know how to say it,  
but somehow it seems to me  
That maybe we are stationed  
where God wants us to be;  
That the little place I'm filling  
is the reason for my birth,  
And just to do the work I do,  
he sent me down to earth.  
If God had wanted otherwise,  
I reckon he'd have made  
Me just a little different,  
or of a worse or better grade;  
And, since God knows and understands  
all things of land and sea,  
I fancy that he placed me here,  
just where he wanted me.  
Sometimes I get to thinking,  
as my labours I review,  
That I should like a higher place  
with greater things to do;  
But I come to the conclusion,  
when the envying is stilled,  
That the post to which God sent me  
is the post he wanted filled.  
So, I plod along and struggle in the hope,  
when day is through  
That I'm really necessary  
to the things God wants to do;  
And there isn't any service I can give,  
which I should scorn,  
For it may be just the reason  
God allowed that I be born.

Submitted by one of our new  
confessing members  
Calvary Chr. Ref. Church,  
Ottawa, ON

## Y.P.S. gives an account

† Last November, council requested each society club to submit, in writing, how they fulfilled the defined needs of the church, mission of the church and to list short and longterm goals and objectives. We are thankful for the four replies we have received to date and happy also for the thought and effort put into these replies. We would like to share these letters with the congregation and with the permission of the senders we will do this via the bulletin, one letter per week over the next few weeks. Starting today, then, we submit to you the letter from Y.P.S.

Dear members of council:

After receiving your letter, the executive board of Trinity Young Peoples, decided to define our needs and goals, not as a board, but as a group. Thus we divided our society into 6 groups, each discussing the following three questions. To each question, we have given a summary of all the completed discussions.

*How does our young people's group fulfill the missions of the church?*

First of all, we defined the missions of the church: "to educate ourselves and others in the name of Christ." We, as the young people of this church, are striving to gain a better understanding of what it means to "live for Christ." We do this by meeting together as Christian young people to sing, to discuss the Bible, and to reach out through activities like SWIM, *Insight* magazine campaigns, fund raising for various charities, by welcoming visitors, and through participation in the church services.

*How does young people's fulfill the defined needs of the church?*

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## PRESS PARADE

We fulfill the defined needs of the church through support and through participation. We support the church financially, but more as individuals, through the regular church collections, but also by use of the envelopes. We participate in weekly church services by attendance, but also through choir singing and by leading the afternoon song service. We also participate in various church activities and meetings.

*Make a list of long and short-term goals and objectives for our young people's society.*

Short term weekly meetings: fun and fellowship and service; to unite together as young Christians but also to welcome others; to increase our awareness of our purpose as young people in the church; to have good meetings with good attendance, good participation in singing, discussions and other activities; to involve ourselves more with the community as Y.P.; and to involve ourselves with other young Christians through conferences and rallies.

Trinity Chr. Ref. Church,  
Edmonton, AB

## Vuyk "retires" as Back to God Hour volunteer

† Mr. Martin Vuyk, a key Back to God Hour volunteer in the Hamilton/Niagara area has "retired" from his position as secretary of the Hamilton committee of Back to God Hour Representatives. He will be replaced by Mr. Fred Hagen and Mr. Roy Voorberg, both of whom live in the same area.

Since 1970, Vuyk has worked

with Ontario Back to God Hour volunteers in establishing support programs within their congregations — including a successful phone canvas funding program for Bonaire PLUS, the Back to God Hour's overseas radio support program.

Vuyk, a sales manager for a candy importer which services large department stores in Toronto and Hamilton, was injured in an automobile accident last year. As a result, he felt he was not able to spend as much time in his Back to God Hour position and he wanted to, and decided to turn over his duties to Hagen and Voorberg. Vuyk also is involved in local church and school activities.

Vuyk feels that the duties of the volunteers are vital in the expansion of broadcast missions. The duties, which are performed by about 450 Back to God Hour volunteers in churches across Canada and the United States, include: placing bulletin announcements, planning meetings, and distributing Back to God Hour information; praying for The Back to God Hour, speaking about it, and supporting special projects; becoming identified as the liaison between The Back to God Hour and their home congregations.

Mr. Ed. Shierbeek, of RACOM Associates in Holland, MI, who heads up The Back to God Hour's North American volunteer organization, recently singled out Vuyk as one of the most active, effective volunteers in the organization, and noted that he will have a deep and lasting impact on the cause of The Back to God Hour in Ontario.

A meeting of the Western Ontario Back to God Hour volunteers is being planned for this fall according to Hagen and Voorberg. It will be a workshop on effectively serving as a Rep and will feature the use of Back to God Hour films and printed materials.

## Church News

### Christian Reformed

#### Called

—to Brockville, ON, Rev. Ed Den Haan, campus minister at University of Guelph, Guelph, ON.

#### Accepted

—to London (First), ON, Rev. Morris Greidanus of Brampton (Immanuel), ON.

#### New address

Rev. L.T. Schalkwyk, R.R.#1, Popular Side Rd., Collingwood, ON L9Y 3Y9.

Rev. A. Dreise, Box 688, Palmarston, ON N0G 2P0.

Rev. George G. Vink, Box 156, Manhattan, MT 59741. Tel: (406) 282-7246.

Rev. John Bolt, 1323 Griggs, S.E., Grand Rapids, MI 49507. Rev. Bolt will be teaching in the Dept. of Religion and Theology at Calvin College.

### New Clerk

Kelowna Chr. Ref. Church, Mr. Richard Hanenburg, R.R.#5, Toovey Rd., Kelowna, BC V1X 4K4. Tel: (604) 765-7912.

### New secretary

(of Deacons), Kelowna Chr. Ref. Church, Mr. Sidney Vis, R.R.#3, McCulloch Rd., Kelowna, BC V1Y 7R2. Tel: (604) 860-6639.

(New Church communication), Rev. Louis Tamminga, 1722 Stiles Gate S.E., Grand Rapids, MI 49508. Rev. Tamminga left the Willowdale congregation to take on his new position.

### Canadian Reformed

#### Accepted

—to Guelph, ON, Candidate K. Aasman of Hamilton, ON.

#### Declined

—to Barrhead, AB, Candidate K. Aasman of Hamilton, ON.

Opus  
20



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## “Seek ye first” was theme at women’s conference

by Gay Steiginga

The 10th Convention of the Canadian Federation of Christian Reformed Women was held in London on May 14, 1980. Busload after busload of ladies arrived from all over Ontario in Centennial Hall and when Mrs. Joanne Beukema, our song leader, started the sing-song, there were nearly 1,500 ladies present.

At 10 o'clock the President, Mrs. Willy Wolting, opened the meeting. After singing “Great is Thy faithfulness,” the President led in prayer and read Psalm 121. She then extended a hearty word of welcome after which we sang “Trust and Obey.”

Notes from the business meeting, held the previous night at First Church, revealed that our new Vice-President will be Mrs. Joanne Beukema. Her wisdom and talents will no doubt prove to be a great asset to the Federation.

The magnificent banner, now proudly displayed in the hall, was made by a group of

ladies from Bowmanville and presented to the Board. A beautiful slide show was given by Miss A. VanderWel.

After the board members were introduced, Rev. Carl Tuyl spoke on the convention theme: “Seek Ye First....”

“We, housewives, mothers, even pastors, are often so busy with all the things we have to do. Sometimes it seems there is never an end to our duties, our obligations. But let us stop for awhile. Put aside our anxieties, our frustrations and... seek FIRST the Kingdom of God. If we have done our best, let God do the rest. In seeking first His Kingdom, His will for our lives, we can rest assured that He will give us peace of mind and heart.”

The London district Christian Secondary School Chamber Choir, under the direction of Mr. Don Couchie, brought some beautiful singing to the audience.

Mrs. Mleneke Kobus and Mrs. Joanne Beukema entertained us with a delightful skit wherein Mleneke portrayed a

Dutch mother-in-law visiting her children in Canada. Being a very forward lady, Joanne tried in vain to stem the stream of comments and opinions spouted out in pidgin-English.

The time had come to say goodbye to a very dear President, Mrs. Willy Wolting. Her term had expired and Mrs. Freda Van Dyke was installed as federation president. Mrs. Joanne Beukema became vice-president. Words of thanks were extended to Willy and a hearty welcome to Freda and Joanne, accompanied by a bouquet of flowers for each lady.

We sang “Jehovah bless thee from above.” Truly, without the blessings from above, the work in the Federation would prove too much for anybody. But with the blessings from the Lord, our Federation will be established; leading the women societies and study groups to fruitful winter seasons of exploring God’s Word and standing firmly in the Truth of the Gospel.

Box lunches and coffee awaited downstairs, beautifully made up by the ladies of the Women’s Guild of London Christian High.

The afternoon was started again with a sing-song and was re-opened by the new president, Mrs. Freda Van Dyke, with prayer. We sang: “O give the Lord whole-hearted praise....” Roll-call was taken by the secretary, Mrs. Sylvia de Vries.

After singing the Federation song, the full High School Choir filled the platform and thrilled the audience with their beautiful performance.

A collection was taken up for the Canadian Christian Education Foundation and we are very happy to report that a cheque for \$1,980 was forwarded to this institution.

The afternoon speaker, Mrs. Sherri Haan was introduced by Mrs. Irene Schouten. Mrs. Haan’s topic was “... And all these things shall be added unto you.” In a moving speech, Mrs. Haan told of personal experiences; how God added sorrow and trials in her life.

Through much prayer she had emerged victoriously and pointed out that whatever we receive from the Lord, let us first seek the Kingdom of God. Then, when God adds happiness or sorrow, we will see His guiding hand in everything that happens.

In her closing remarks, the president thanked the pianist, Mrs. Georgina VandeZande, for her willingness to lead the singing; the London ladies for all the work they had done in organizing and serving supper at the business meeting. After closing prayer we sang: “Now thank we all our God.”

In retrospect, it has been a most beautiful, stimulating day. A meeting of old friends and greeting new friends. Browsing through and purchasing books and records from Speelman’s Bookstore, who had a display of material in the main hall, with excellent service.

We have had a busy time in London to get it all together, but it was all worthwhile.

## Manitoba schools, too, receive financial aid

by John Doornbos

Mr. Doornbos is principal of Calvin Christian School in Winnipeg, MB.

For many years the readers of *Calvinist Contact* have been kept informed about the development and growth of the Christian school movement in Canada. The Christian schools in the provinces of Alberta, British Columbia and Ontario have been frequently in the news during the past two decades. We have followed with great interest the developments in Alberta in the late 60’s and rejoiced with our brothers and sisters there when the news came that a per pupil grant would be paid to the private schools. In Ontario, the struggle to have similar legislation passed as in Alberta, continues and the efforts by the OAAIS and the OACS are worthy of everyone’s prayerful support. We again rejoiced with the member schools in District 12 when it was announced that the B.C. government would financially aid the independent school in its province.

In the province of Manitoba there are two Christian schools affiliated with CSI and members of District 11. Calvin Christian School in Winnipeg was opened in 1960 and Heritage Christian School opened its doors in 1975.

Very few people are aware of the fact that the Manitoba Christian schools along with other private schools in Mani-

toba receive government funding. A bit of history is in order to show, that in Manitoba, too, a long struggle prevailed before a change in thinking came about.

During the late 1890’s, the government of Manitoba determined for itself that one school system only would be publicly funded. Prior to this, the Manitoba Catholic Schools did receive funding but when the Manitoba Public Schools Act became law, support ceased. The federal government acquiesced but suggested through a remedial order that schools which existed prior to the enactment of the “one” Public School Act, should be given reasonable support for their programs. This suggestion was not acted upon. Understandably, displeasure by the supporters of the Roman Catholic schools and other denominational groups have existed for many years.

The voice that communicated the displeasure of many people was the Manitoba Association for Equality in Education. This organization (essentially a Roman Catholic movement), reminded the people of Manitoba as well as the public authorities about the rights of their people.

This organization was replaced in 1974 by the Manitoba Federation of Independent Schools. Representation of most independent schools in Manitoba made a broader base of approach possible to authorities on school boards, M.L.A.’s and

cabinet ministers.

From 1890, then, a long struggle existed. In fact, it was a 76 year struggle to rectify an injustice. It was in 1966 that the Shared Services Program was instituted. Under the Shared Services Program, the students attending a private school may use the Public School transportation services within the division in which the private school is located.

An allotment of X number of dollars is also made available to the private schools on a per pupil basis for field trips.

Under the Shared Services Program, the facilities of the public schools are available. In Winnipeg, we have actively pursued this and this year, the junior high students will receive home economics and industrial arts instruction at one of our neighbouring junior high schools. The facilities, equipment and instructors are provided by the public school board. A nominal fee will be charged to our board for those students who live outside the division in which Calvin Christian School is located.

Textbooks and certain other printed material are made available to Calvin Christian School through the Division office against a per pupil grant of funds provided by legislation. This should be in the neighbourhood of \$3,000 for our school this year.

Furthermore, since 1977, the private schools have received a per pupil grant of \$350 under the Agreed Services. This amount has been paid to the

private school via the division office. However, the legislature has recently passed a new Public School Act and grant monies will be paid directly to the schools by the Department

of Education. This information is shared with you because we want you, the reader, to rejoice with the supporters of Christian schools in Manitoba. God has truly been good!

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# YOU AND YOUR MIND

by Wally Goossen

**A very real** and very subtle hinderance to healing of a nervous disease is the fear of being well, which the client may not even be aware of.

He may feel that he is afraid of meeting new people or of over-straining himself on a new job and a number of other things. But under it all at an almost subconscious level he may be saying to himself: "If I get well, I will have been proven a liar. I will have to admit that I am not as sick as I thought and have caused myself and others around me a lot of unnecessary problems."

It's quite a bind for the patient. Health brings with it more guilt than he or she can cope with. "All those wasted years when I could have been well!"

This of course is not true. The client quickly forgets the difficulties he had to

overcome to get to the point of healing and has unwarranted feelings that he or she was never really sick.

The reason for this is that there again is some truth in the idea that the patient may not have been as ill as was thought at a given point. But the fact that he thought he was, was a real problem which had to be overcome before healing was possible.

The fear of being well is not merely a silly idiosyncrasy of the patient. It strikes at the very root of his sense of identity. For years he has known himself or herself to be a "sick" person, a person with problems and nervous symptoms which have created for him a certain lifestyle which includes periodic admissions to the hospital, consultations with doctors, retreat from social contacts, the inability to function normally. In other words, the client was made to be someone special, deserving special consideration from others.

What can health offer that pays equal dividends? "If I'm not ill any longer what am I, who am I, and how will I get the attention I crave and am accustomed to?"

Being well means taking on more responsibilities, facing new and frightening situations, accepting responsibilities and the consequence of failure.

The patient must now face many new situations from which he has been shielded. He must decide if he will be well or ill and enter the mainstream of life and the strains of normal living or whether he will remain on the sidelines and watch life pass him by.

In most cases, the nervous patient is quite capable of handling the normal stresses of life and would be much happier in facing them. But years of illness have quite convinced him or her that they are unable to cope. For so many years (in many cases) meals have been prepared for them, beds made, laundry done, all without any need for

the patient to worry about any of these matters the least bit. Thus the patient has no basis on which to be confident of his abilities.

It is a fear of failure, fear of making a mistake which prevents many nervous patients from attempting to handle their own affairs.

But what a pleasant surprise is in store for them if they dare to venture into the unknown of normal living! They will discover they can make decisions as well as anyone else; that their physical and mental functions will not let them down; that they are indeed capable people.

If you have any questions concerning these articles or mental illness in general I will be glad to answer your letters with the help of professional consultation if necessary. My address is 16 Helen St., Apt.#106, Dundas, ON L9H 1N4.



## PASTORAL COUNSELING

Using our inner reserves

by Ralph Heynen

I'm sure you have read of icebergs which drift south from the polar waters into the ocean. They tell us that the real danger of these icebergs is that only 1/7 of it is above the surface, while the vast bulk of it is below the surface. Sailors are very much aware of this fact and this is a thing they have to watch for.

I think that most of us live too near the surface of our abilities. We do not call up the deeper inner reserves we have. It's as though a strong man was trying to carry out his work with only one finger or with one hand tied behind his back. We have all the fascinating gadgets of our day and we're tempted to waste a lot of our human efforts and for that reason, a lot of people jog and run and ride bicycles and do all kinds of things in these places where they get their bodies in shape, because the body is not used to the full.

Instead of challenging us to a triumphant living, the crisis through which we are going has been used as an excuse for what is called the "philosophy of the slot machine." They think that by "inserting a small coin" they may hit the "jackpot" with a minimum of effort. A lot of people are willing to live that way — they feel that somehow or other, by some magic or by some kind of activity, they're going to suddenly hit the "jackpot." We like the stories about men who "started from scratch" or who started in a little shop in their garage and now they have a large factory. We like to think of people who had a very small capital and they invested it so wisely that today they are people of wealth.

Considering the present crisis, many people seem to think that with a change in the government or a change in policy on the part of government, our

economic crisis is suddenly going to be solved. When we see our life's savings dwindle, when we find that each time we go to a store we pay more for the things that we are used to buying, when we see the price of gasoline going over a dollar — all of this indicates that we are living in a time when there are no easy solutions. Just change a few things here and there and push a button and there will be a change in the whole process! Many people live with that sort of dream. The result of it is that we live too superficially — even in the face of the crisis that we have today.

We know, too, that we don't use our abilities to the full. The human brain is capable of doing much more than we allow it to. It has often been said that a man like Einstein used only a tenth of his brain, while actually he had far more ability. Now if that's true of Einstein, we must not use a great deal of our mental powers! We seldom use them to the point of full efficiency. If you see what a trained athlete can do with his or her body, why cannot a healthy person who goes about his work use the same kind of reserve energy to accomplish the tasks in life? Why can't we — in our daily work — also use some of these reserve powers that we need so much? This is also true as far as our mental life is concerned, with our mental health.

We often hear people say: It's no wonder that Jane had to go to an institution. She had so many hardships and so many difficulties in her life. Or you may read articles about people who have been brought up by single parents, who are children of divorce and who later become institutionalized. And they say it was because of all the difficulties that they had in their youth, and for that reason, it's no wonder that they

broke down. But when you consider the large number of children of divorce — single parent children — who do well, who seem to adjust well to life, who make a go of it, then you know it's not simply the fact that they lived in a single parent situation.

There's much more to it. It's not the fact that people overwork and for that reason they break down; it's not just that we have been strained to a point and for that reason we break down emotionally. It's the way we go about things, and it's the fact that we don't use the full inner resources that we have. We tend to live too superficially; we live in that "tip of the iceberg" and we do not use the reserve that lies beneath the surface. Many people think that it's easy to decide why people break down and I think they're often mistaken. All of us have inner reserves that we can draw on when difficulties come. There are two widows — one of them faces this very well. She finds comfort in moments of grief, she works her way through this. She gets involved in life again in a very short period of time because she uses the reserve powers that she has. But another widow may be one who sits back and complains and talks about how lonely she is and how she can't do this and she can't do that. She feels completely "out of it." I think it's important that we learn to live with a sense of depth in our lives — the kind of depth that enables us to move on in spite of the difficulties that we have.

I feel strongly that we should draw on the deeper resources that God placed within us. I think this is true particularly in a time like ours. I hear lots of people complain when they see the dollars dwindling and they go to a grocery store to buy food for their family and at the

check-out counter the bill runs \$70-\$80-\$90 when formerly they could get by with \$35 a week. I know there is a very real problem there.

When people send their children to school for an education, or when they try to live within the church and share their gifts with others, it's not easy. But I like to think of the present situation as being a challenge to us — in order that we can draw just a little deeper and reach down into those resources that God has placed there. In a time of prosperity, when everything is smooth and everything is running so comfortably for us, we don't possibly need those inner resources. But we ought to think of the fact that we can do much more than we already do. We haven't reached the limit of our abilities.

We're often only living on the "iceberg tip" and we don't see the full depth of those resources in our lives. Some people say "I'm a failure" but that's not the answer. We may fail in certain areas of life, but deep down within us there is potential to make us succeed. We don't have to complain about failure, and about losses and difficulties. Rather, we can look up each day and say: "This is the day that the Lord has made." A wise Creator has placed within man extra resources that are needed to face life as it is today. Draw on the inner resources that you have!

### THOUGHT FOR THE WEEK:

Life can be exciting when we look on each period of life as a preparation for the next. We make spiritual provisions for the "winter of life" as we move through each phase into the last mile of the road.



# The Adventures of the Jolly Baker

by W.G. Vandehulst



165. The pointed hat! There lay the grisly thing that had already caused Bumble and his wife so much grief and worry. There it lay on the road. But the man who had worn it was gone.

Suddenly they understood. The pedlar, the friendly hitchhiker who had run out on them was really the black rider with the pointed hat.

Poor Mrs. Bumble had sunk to the ground in the middle of all the things that had spilled from the pack. She couldn't speak. She put her two hands over her face and sobbed.

Baker Bumble stood beside her, dazedly staring at the familiar hat. His lips quivered.

166. He recalled his own cleverness in hiding the little box inside another. He sure had fooled that crook the first time he had tried to steal his secrets! And how pleased he had been with himself!

But now? Now he had been fooled himself. Fooled? No, much worse: he had been deceived — deceived and robbed.

That cunning hypocrite! They had picked him up as a footsore wretch. They had helped and befriended him. They had shared their food with him. They had treated him as a friend. That hypocrite!

Baker Bumble balled his fists in grief and anger. How could anyone be so treacherous!

167. "I'm going home!" sobbed Mrs. Bumble. "This trip has brought us nothing but trouble. Let's go back to our nice little house, where I can clean and scrub and —"

"Go home?" asked Bumble in alarm. "Go home?"

"Yes. I want —"

"No!" exploded Baker Bumble. It rang like a shot. He drew himself up as tall as he could. He clenched both fists in front of him as if he had caught the evil trickster and were throttling him.

"No! I'll catch that treacherous quack, and —"

"Catch him? Catch him? What's the matter with you?" Mrs. Bumble jumped up in shock. "You mean you're going after that . . . that sneaking thief? You?"

168. "Yes, *me! Me!*" Baker Bumble's usually jolly face was dark and angry. "No one else is going to make raisin buns for the King of the North. *Just me!*"

"You? In your underwear I suppose!"

Baker Bumble looked startled. In his anger he had forgotten that he had lost everything, including his clothes. Suddenly he again felt the wind raising goose pimples on his back. He couldn't go on like this. He shivered.

Mrs. Bumble picked up the blanket and began to wrap it around him. "You're going to catch a cold, you blockhead."

But Bumble pushed the blanket away. "No!" he cried. "I *will* get there ahead of him. Just wait!"



169. Hurriedly he searched through the quack's clothes. Ah, there they were. "What are you doing?" cried Mrs. Bumble, staring at him, eyes full of astonishment and fear.

"It works! See? It works!" Grunting, Baker Bumble squeezed himself into the quack's trousers. They were very tight, but that didn't matter. He was in. They were also a little long. But that didn't matter. He'd tuck them into his boots.

"Henry!" cried Mrs. Bumble. "Don't tell me you're going to put on that wizard's clothes! Oh, I'll never look at you again!"

Baker Bumble said nothing. He just squeezed into the black velvet shirt.

170. The seams cracked. But the fat baker got it on anyway. He could only fasten the two top buttons. Then came the pointed hat.

When she saw that, Mrs. Bumble shuddered. "Oh, please no!" she sobbed. "Not that thing. Oh, get out of my sight!" She turned her back to him and shut her eyes pressing her hands over them. Her husband wearing that horrible pointed hat! No, it was too much. "I don't want to see you!"

"I can't very well appear before the King without a hat, can I?" grumbled Bumble. He pulled and tugged, but the hat was really too small for his round head. But it stayed on.

Finally Mrs. Bumble peeked anyway.

171. There stood Baker Bumble, ready to go. Boots on — boots with spurs. Pants that were too tight, and a shirt that looked ready to pop. A tall, pointed hat on his head, also too small. A horrendous sight!

When she saw what a spectacle her husband made, tears came to Mrs. Bumble's eyes. Oh, if only they could go home, where it was safe! But she knew her husband wouldn't hear of it. She knew him: he was good-natured, but he could also be stubborn. Now he was determined to reach the King of the North. There was no way she could talk him out of it.

"Oh dear! Oh dear!" she wailed. "What will become of us?"

172. She helped her husband drape the quack's flashy cloak over his shoulders, but with her face turned away. The pointed hat! Every time she saw it, she shuddered. She helped him repack everything else — the bottles and jars and cans. She helped tie the pack shut and hoist it onto his shoulder.

"Come, let's go," Bumble said gently.

"Do you think it's far?" his wife asked sadly.

"Yes, I'm afraid so. We'd better walk fast. Give me your arm."

"Give *you* my arm? Not me! I'm getting nowhere near that pointed hat!"

She walked on the other side of the trail.

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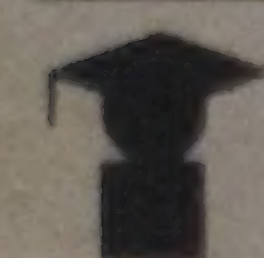
# EVENTS IN EDUCATION

## The mountain erupts with songs of praise at CSI convention



by Dick Kranendonk

Mr. Kranendonk is employed by the Ontario Christian College Association and the Ontario Alliance of Christian School.



**LOOKOUT MOUNTAIN, GA** — Powerful was the singing of praise to God which resounded from the top of Lookout Mountain in the chapel of Covenant College. The occasion was the annual Christian Schools International (CSI) convention which had as its theme "Principles in practice for the 1980's."

### Keynote speaker

On August 5th, the first of the three day convention, more than 280 delegates and guests were challenged by Dr. Kenneth Gangel of Miami Christian College to take a close look at the convention theme in the light of Philippians 4:8 and 9. The central point of his message was that those who promote and are involved in Christian education must have their footing solidly based on the infallible Word of God and be rooted in the Living Word — Jesus Christ — so that they portray His image.

Dr. Gangel stressed that when the principles of Christian education are put into practice, it is man's interpretation of how that is to be practiced that is put forward. God's infallible message, on the other hand, calls for complete surrender to the Truth which must shine forth in all educational activities and subjects.

The speaker stressed that educators must be properly prepared to teach their students. He said, "It is not necessary to show the students what is false, but rather to thoroughly familiarize them with the Truth."

As an illustration of his point he told his audience how the American Bankers Association trains its tellers and others who handle money to identify counterfeit money. "During the whole training course," he said, "the trainees never get to see counterfeit money." Dr. Gangel went on to say that "the theory behind his training method is

that if the person handling money for the bank has a thorough knowledge of real money, he will immediately be able to identify the counterfeit.

"Because of this important factor," he said, "it is not enough that Christian teachers have high academic credentials if they have not had Christian teacher training."

During the remainder of the first day and most of the second day of the convention, the delegates and guests could attend a variety of workshops dealing with such subjects as "Learning methods and curriculum," "Worth of the individual in the Christ-centred school," "Design for financing of Christian schools," "Reaching out — A practical approach to PR," "What is mass media doing to Christian education?" and a variety of others.

Those who attended the workshops found that they were, on the whole "work" shops and that the audience had to actively participate. The participants found these one-and-a-half hour practical workshops both helpful and stimulating so that many said that they could go back to their own community with some new ideas or fresh approaches.

### Annual meeting

On the morning of the third day of the convention, the annual business meeting of the CSI was held, under the leadership of President William Gritter. Reports were given by the CSI administrative staff and officers of the CSI Trust Plans and Funds. Also included were the reports of the Christian School Education Foundation (USA) and the Canadian Christian Education Foundation, Inc.

After the reports which were received by the delegates for information, the CSI board of directors made some proposals and recommendations which required a vote by the delegates.

### Membership fees

First of all, a resolution was passed to increase the CSI membership dues by almost 20 per cent. This increase was needed because of the high

rate of inflation in the first place and secondly because of the high cost of borrowing. In the past number of years, CSI's cash position had constantly decreased to a point where the operating loans from the bankers had been increased to \$190,000. It was agreed by the members that this amount should not be further increased. However, the approved increases in membership dues only achieves a balanced budget for the current fiscal year, but does not increase the working capital. An attempt will be made during the coming winter to solicit donations to wipe out this drastic working capital shortage. CSI hopes that the churches will also participate in this attempt by scheduling at least one special collection for this purpose.

### Teacher hiring dates

The resolution presented to the board of CSI for presentation to the delegates regarding a change in hiring dates for the Canadian schools appeared to have the support of a majority of Canadian delegates, but was defeated by a vote of the delegates from both countries.

The question was raised by one delegate whether it was proper for the complete House of Delegates to vote on an issue which was clearly of concern only to the Canadian schools.

The chairman noted that in this case that was not an important issue since the Canadian schools are completely within the rules if they wish to make the change in hiring dates on their own. However, he also promised that the issue of principle behind the question would be dealt with at an executive committee meeting in the near future.

The next set of resolutions to be placed before the House of Delegates were presented by the Agassiz (B.C.) Christian School and unanimously supported at a District 12 (B.C.) general meeting this past spring. The resolutions dealt with a change in the process of becoming a member of CSI and with a change in the payment procedure of CSI membership dues.

The two resolutions were presented by the board of CSI to the House of Delegates at its 1980 meeting for preliminary discussion purposes only. The resolutions are to be studied by all members and districts during the coming year and will be presented to the Annual Meeting of 1981 for final vote.

### By-laws changed

The resolution for the proposed changes in the CSI by-laws had been mailed to all the members and were accepted by a large majority. The change in the by-laws gives the Districts more freedom to institute their own programs and makes them part of the

over-all communication process. It remains to be seen whether these changes are sufficient for the well organized districts such as Districts 10 (Ontario) and 12 (B.C.). The discussion and vote on the Agassiz resolution will have to determine that.

### Board members

Also recognized at this meeting were the members of the board of directors who were retiring this year. The two Canadian directors were Mr. John W. Bakker and Mr. William Grin, both from District 10 (Ontario) and both had served on the executive committee for the past number of years. The members from District 10 who were elected to take their place were Mrs. Jane Brouwer and Mr. Dick Kranendonk, the latter was also elected to the executive committee as assistant secretary.

During the remainder of that Thursday morning, Dr. Philip Elve of CSI staff and Dr. Stanley Koster of Holland Christian Schools led those present in a workshop on "Being a good board member/administrator."

### Inspirational closing remarks

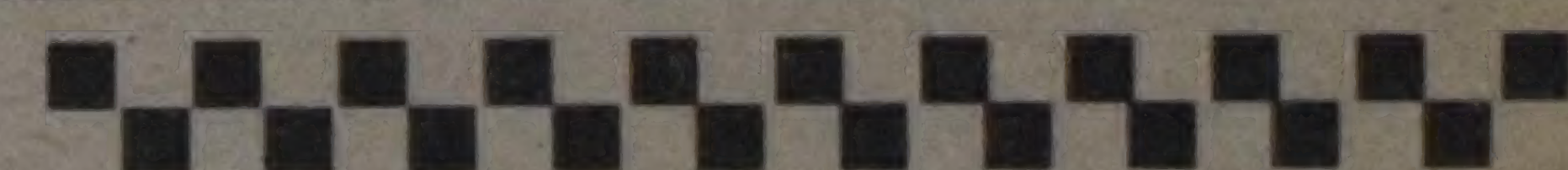
That afternoon, Rev. B.J. Haan, president of Dordt College, challenged everyone in the inspirational closing session. He challenged his audience to make principles practice, and said that "the presence of principle prevents zeal and superficial action." He pointed to Joshua who presented the people with principle as they entered the promised land; to Daniel who was able to stand his ground because he stood on principle. He also pointed to Abraham Kuyper who is the root of the Christian education movement in North America and then he asked the leaders of the educational community of

today to stand firm on their principles. He said, "We remember people by their principles which lead them to take action." Rev. Haan closed his remarks with a call for a Task Force on Christian Education which would include all levels of education so that this task force can help chart the educational task of the decade before us on the basis of our reformational heritage and biblical principles.

During the three days of the convention, the Executive Committee, the Board of Directors and the Canadian Curriculum Council also met. Information of interest to the Canadian members is the acceptance as affiliate members of the Pentecostal Assemblies Board of Education of Newfoundland representing approximately 60 Christian schools and the affiliate membership of The National Union of Parent-Controlled Christian Schools in Australia, representing about 14 schools.

The significant event as far as the Canadian Curriculum Council was concerned was the presentation of the final printed edition of the monumental work *Man in Society*, which had been conceived, developed, written, edited and financed nearly completely by Canadians. The only non-Canadian involvement was that of Mr. Gordon Oosterman, the CSI Social Studies Consultant who acted as Co-editor.

Covenant College, on top of that mountain on the border of the states of Georgia and Tennessee, will long remember this convention of powerful reformational singing and activity, and those who were delegates and guests will long remember the hospitality, the beautiful view, the discussions and above all the Christian fellowship experienced during those three activity filled days.



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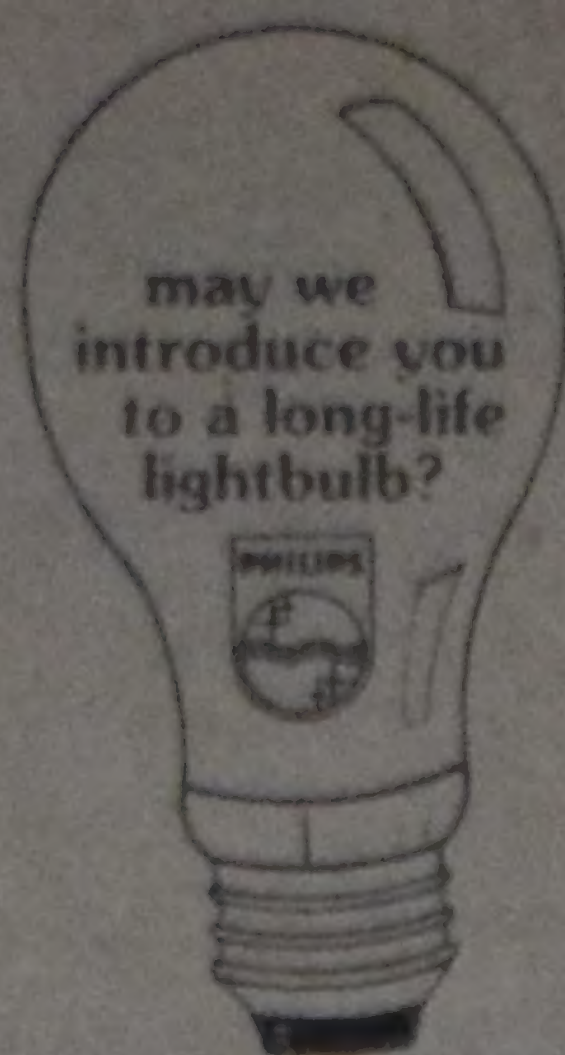


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## Bibles added to tool boxes of China-bound technicians

RICHMOND, VA (EP) — A Richmond-based Pentecostal group that has brought the Gospel to such far-flung lands as Israel and Australia has begun to send missionaries in the guise of industrial technicians to mainland China.

A delegation — the exact number was being withheld by Calvary Pentecostal Tabernacle — left recently for China from the church's campground in Ashland. A spokesman for the Tabernacle declined to say

when the group — trained in Chinese languages at the Tabernacle's Bible school in Jerusalem — would be arriving in China or where — out of fear they would be denied admission.

Responsible for the missionary venture is Rev. Ruth Heflin, who has lived in Jerusalem for the past five years as pastor of a Pentecostal congregation there. She said the move toward China resulted from a series of religious visions others associated with the Jerusalem congregation and the Richmond campground have had.

Fluent in Cantonese from having lived in Hong Kong for two years as a young woman, Miss Heflin believes strongly that God's plan is to have China rise quickly as a world power following the best values of both the East and the

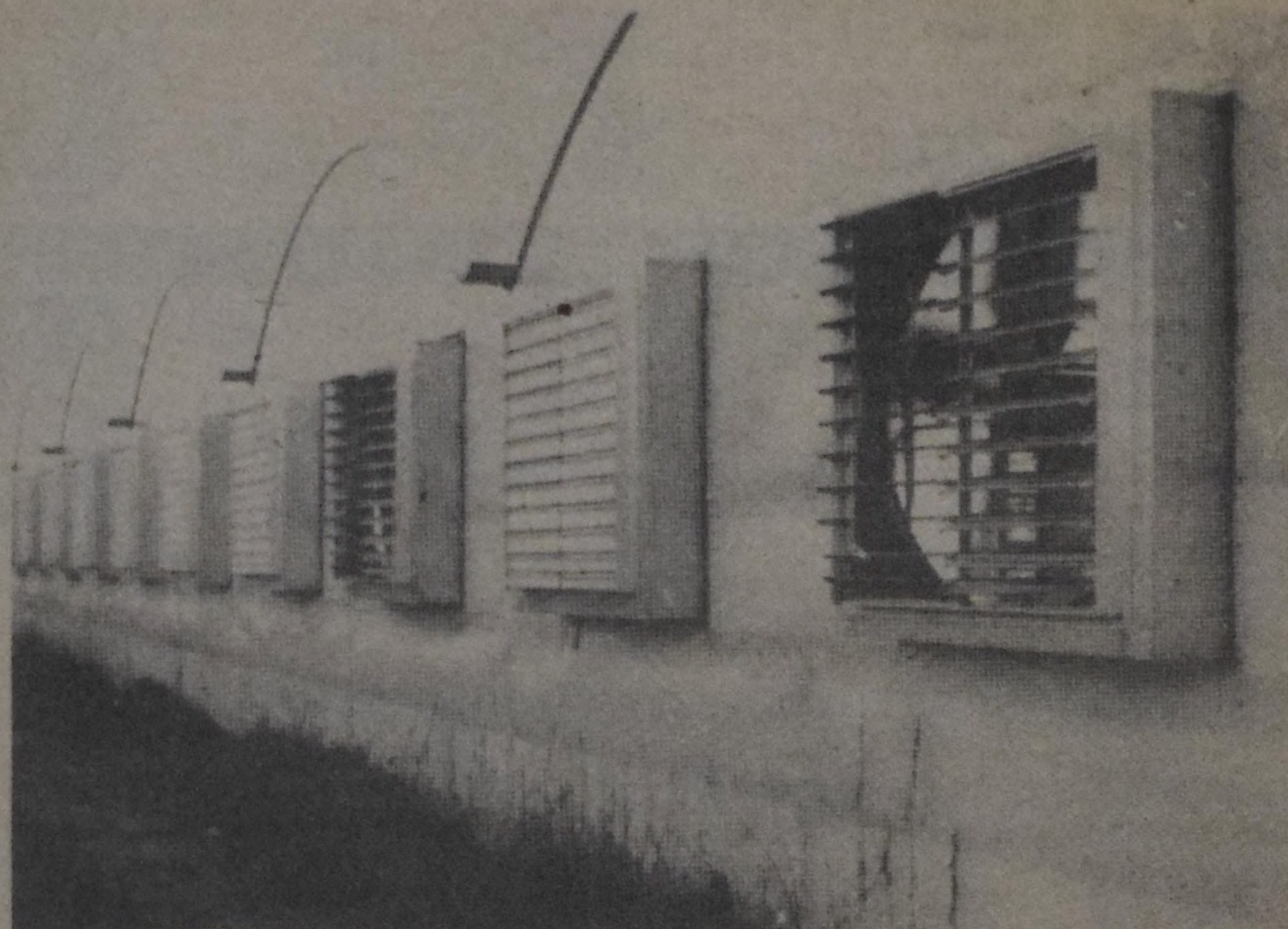
West. Miss Heflin noted in an interview in the campground office of her brother Wallace, a co-pastor of the Tabernacle, that the hardcore Pentecostals affiliated with the church and its missions around the world "have been preparing themselves for this moment when China would open itself to the world."

Both she and her brother said they believe that one day the progressive attitude of the current regime of Senior Vice Premier Deng Xiaoping will give way to a hard-line superpower that will take its place in the revelation of prophecy to march on Jerusalem at the end of time. But, in the meantime, Miss Heflin said, the time is ripe for the Gospel to be spread in China to bring as many persons as possible to belief in Christianity.

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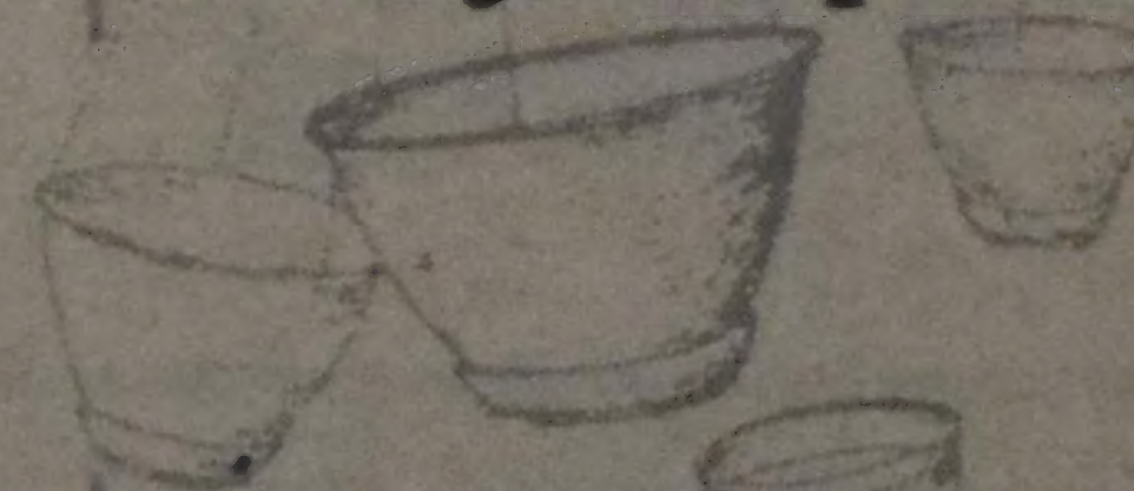
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# A sovereign nation in the North

Resolution passed unanimously by the Dene Assembly and presented to Indian Affairs Minister John Munro at the Dene Assembly, July 25, 1980, regarding Treaties 8 and 11.

"We, the Dene, have lived on our traditional lands since before any man can remember. Our land is the cradle of Dene Civilization and has nourished our people for thousands of years. We, the Dene, a nation of people, have decided for ourselves how we live. We developed our own values and our own understanding of the world. We developed our own languages and our own laws, our actions were based on our understanding of the world. For thousands of years we have been a nation determining our own destiny.

"In 1899 and 1921, our nation made two treaties with the non-Dene. For our forefathers, the treaties were an agreement with the non-Dene whereby we would live in peace and mutual respect, whereby our right to continued self-determination would be guaranteed. In Dene Society, men related to men by agreement. We understood that a man was measured by how he kept his word. The agreement that our forefathers made verbally with the Government of Canada was that our right to self-determination shall never be violated "... as long as the world does not change, as long as the sun continues, as long as the river continues to flow, as long as this land shall last."

"In keeping with this history the Chiefs of the Dene Nation hereby resolve:

1. THAT the Dene Nation as a sovereign nation of people has always honoured the Peace and Friendship Treaties with the Government of Canada.

2. THAT the Dene Nation never agreed to relinquish any of their land, their resources or their right to self-determination and self-government to the Government of Canada or to any other government. The Dene never gave the non-Dene government the right to sell land or to develop the land or to allow companies to develop the resources of the land.

3. It was not until the late 1980's that the Dene became aware of what was contained in the written versions of Treaties 8 and 11. By fraud the Government of Canada violated the Peace and Friendship Treaties by including in the written versions, conditions which were never agreed to by the Dene and were directly contrary to the agreement which the Dene made with the Government of Canada. More specifically, the written version contained this fraudulent statement never agreed to by our forefathers, "... the said Indians do hereby cede, release, surrender and yield up to Government of the Dominion of Canada, for His Majesty the



Munro, Minister of Indian Affairs second from left, his aide far left. Next to Munro is Herbie Norwegian, vice-president of the Dene Nation, George Erasmus, president of the Dene Nation. Jim Bourque, president of Metis Association of NWT, Bob Stevenson, vice-president of Metis Association of NWT.

King and His Successors for ever, all their rights, titles, and privileges whatsoever to the lands included within the following limits...."

4. Over the years, the Government of Canada has continued to violate the Peace and Friendship Treaties by attempting to refuse to acknowledge the agreed right of the Dene to continue however as a sovereign and self-determining nation and by giving companies the right to exploit Dene resources.

5. In the years since the Dene agreed to the Peace and Friendship Treaties, some members of the Dene Nation have accepted treaty money on the basis of the Peace and Friendship Treaty.

6. The Dene hereby state that

they will continue to accept Treaty money if the Government of Canada acknowledges that the money is being paid on the basis of the Peace and Friendship agreement made between the Dene Nation and the Government of Canada and not on the basis of the fraudulent contents of the written versions of Treaties 8 and 11.

7. The Dene hereby present to the Government of Canada the Agreement-in-Principle first presented to the Government in 1976. The presentation is an expression of the continued desire of the Dene to honour their Peace and Friendship agreement with the Government by negotiating a final Dene Rights settlement with the Government of Canada.

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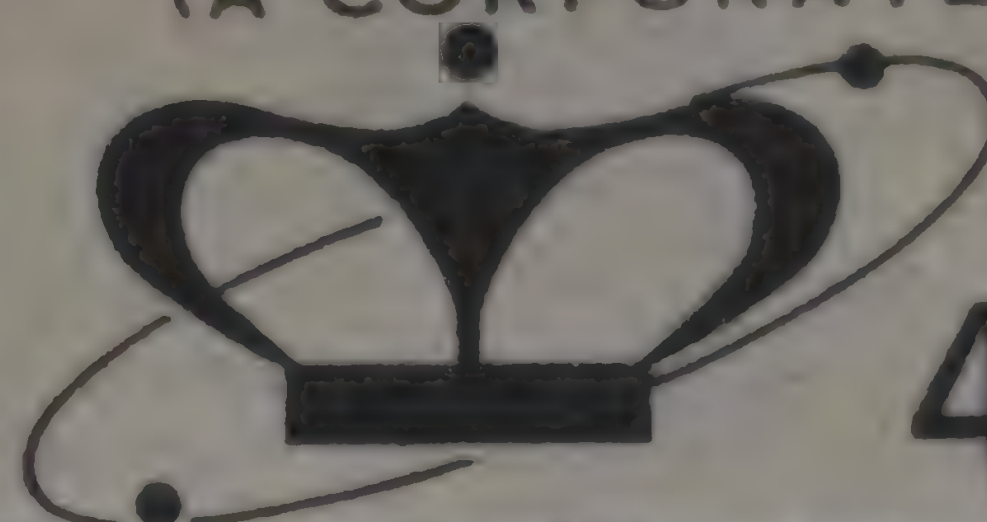
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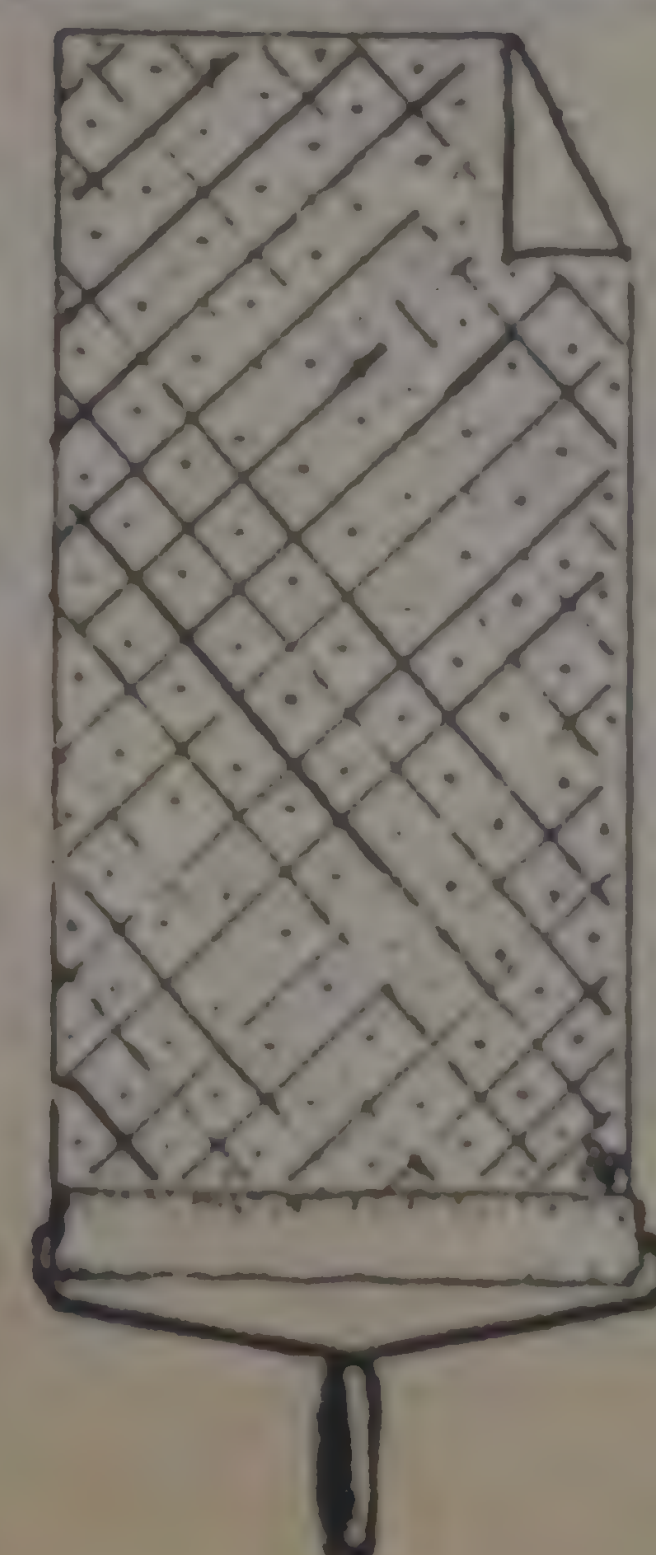
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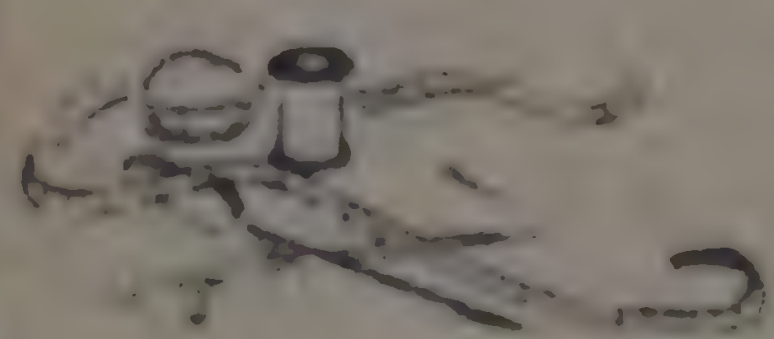
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Meeting place of the Dene National Assembly in the small village of Fort Good Hope (pop. ± 300). See houses in background situated on the Mackenzie River — just below the Arctic Circle. The school gym — top of picture became the meeting place in poor weather.

by Wilma VanderSchaaf  
C.C. Edmonton Editor

**FORT GOOD HOPE, NWT** — The Dene, a people of a common history and culture (meaning of nation), occupy and have occupied, for thousands of years, part of the land that we call the North West Territories. They've lived in peace with the incoming white fur trader, trapper, gold-seeker and explorer as well as the missionary and teacher.

As the effects of incoming fortune seekers became more noticeable and the lives and culture of the Dene was disrupted, the Dene felt the need to get together. Communities are spread along the Mackenzie Valley, each faced with a variety of problems — many of them associated with the white man's ways. Symptoms of exploitation, colonialism reared their ugly heads. In the early seventies, chiefs and leaders among the Dene sought strength in unity.

By the time the Mackenzie

Pipeline Inquiry came to the North in 1975-1976, the Dene spoke about a common concern and Justice Thomas Berger listened. Many other southern Canadians listened as well.

It was about this time, too, that we Southerners became aware of the discrepancy of interpretations of Treaties 8 and 11 (Treaties between the Dene and the Canadian government). By 1977, Fr. Rene Fumoleau's book, *As Long As This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939*, was written after extensive research. A book well worth reading! It seemed obvious that the government's version could no longer be taken for granted.

In 1973, Mr. Justice William Morrow of the Supreme Court of the North West Territories ruled in favour of the Dene and said that the natives must have been "given assurance in perpetuity . . . that their traditional use of the lands was not affected." (Supreme Court of

NWT documents).

For the Dene the treaties always meant a peace and friendship treaty — to allow white man to come to the Mackenzie Valley and live and work there in peace. That the white man would affect — seriously affect — the traditional use of Dene lands was a breach of treaty.

### ■ Aboriginal rights

The Dene, as well as other native groups, have lived in this land for thousands of years. They supported themselves, lived off the land, and named the physical landmarks.

They were here long before white man came. Aboriginal rights simply means that they have first "claim" to the land that they have occupied and used. As Justice Morrow ruled: "I am satisfied that those same indigenous people . . . are prima facie owners of the lands covered by the caveat — that they have what is known as aboriginal rights." (Caveat referring to the natives' attempt

## Reflections on two conferences

by Wilma VanderSchaaf  
C.C. Edmonton Editor

There was just a day — a day of transition from one culture to another, from attending one conference to another. I braced myself for a culture shock. At the Dene National Assembly in Fort Good Hope (NWT), schedules meant little; time for visiting, reuniting with family and friends not seen otherwise, time for celebration; playing, dancing, laughing and eating; these were important.

At the AACS conference in Didsbury, the time slots were filled with speakers and workshops. Running behind schedule could be aggravating. Other engagements and planes-to-catch were facts of life for the workshop leaders. At Fort Good Hope all of the most important matters on the agenda were not dealt with by

the travelling home day (July 29), so all chartered planes were postponed for twenty-four hours.

The presence of children at every event from meetings to midnight drum-dances made the word nursery or babysit an anachronism. Twenty-four hours of daylight and the absence of darkness as a signal for time to sleep contributes towards the hours one keeps.

Probably about a thousand people slept in tents (mostly white canvas summer fish camp tents put up with peeled logs), ate caribou, white fish and bannock together every day; most vestiges of class and colour disappear over a few days. The communality of the eating, drinking and playing is natural and has its beneficial effects. I too slept in a tent amidst the summer

camp tents, ate caribou sitting on the riverbank or on a patch of foxtail grass and danced to the drums at two in the morning and that in itself is an experience, to say nothing here (but elsewhere) about observing the way meetings are conducted and decisions are made.

The contrast between the two conferences stops somewhere — thankfully. To be thrust back into the familiar scene featuring my own Calvinistic roots reminded me of a culture that, also lives not without the threat of assimilation.

Besides, I could crawl back into my sleeping bag after two nights in a normal bed. The continuity of lifestyle could be upheld for the time being.

Furthermore, interestingly enough, the theme of the AACS conference and the way it was



# TS HISTORY

to register this land under the Land Titles Act.)

"That there exists a clear constitutional obligation on the part of the Canadian Government to protect the legal rights of the indigenous peoples in the area covered by the caveat..." (Supreme Court of NWT documents).

Meanwhile, most federal governments and most Ministers of Indian Affairs have ignored the question of aboriginal rights and with it, the promise to allow the Dene to use their land as they always have.

## ■ Rights violated

Pipeline proposals and development of mineral extraction, mining, etc. have run roughshod over the land, life and culture of the Dene. The Mackenzie Valley Pipeline Inquiry, handled so thoroughly by Thomas Berger, seems to have been for nought as far as the federal government is concerned. It gave the Dene a voice for a season. New proposals ignore the the recommendation made by Berger: To place a moratorium on all major development in the Mackenzie Valley till the Dene rights have been settled.

In a previous issue of *Calvinist Contact*, the newly proposed Norman Wells pipeline was discussed. Although it is only one of the pressing issues, it surfaced again at the National Assembly.

The Assembly at Fort Good Hope began with a call for unity among Dene and Metis, reiterating that all descendants of the Dene be treated equally. The distinction the government has made in the Indian Act between status, non-status, and Metis was rejected. All descendants

of the Dene are now working together in aboriginal rights negotiations.

In the discussion on the Indian Act, it was concluded that the Dene could not accept the distinctions made in the Indian Act. The options put forward were:

- To work towards changing the Indian Act;
- Work on enshrining rights of Dene in a new constitution;
- Continue to work on Dene rights and then write a separate bill between Canada and Dene.

The last two options were accepted on the premise that the Indian Act does not pertain to the Dene since the Dene have not given up their land nor their right to self-government.

Flowing out of this discussion was the issue of treaty payment. Each summer a treaty party arrives in each community to give \$5 to every status Indian.

If the payment of this treaty money is done in the context of the government's version of the treaty (i.e. payment for land) then the treaty payment cannot be accepted. Before all the chiefs could come to a consensus on this matter, some time passed.

(For some natives the acceptance of treaty money means part of an agreement with the government to continue living in peace and friendship.) However, finally a resolution was drawn up considering all the variances of viewpoints. Reaching consensus in as much as possible is important for the Dene way of reaching a decision. The matter of boycotting the treaty payments then would be postponed until after a response from Mr. John

Munro, Minister of Indian Affairs, was received. Mr. Munro was scheduled to arrive on Friday. The resolution was presented to him.

Most of the meetings had been taking place outside up to this point. The wind and rain however called for a change and we moved inside the school gym. In preparation for Munro's visit, resolutions were drawn up and voted on if this had not been done before.

During Munro's visit, Dene spirits remained high in spite of the politician's answers (non-answers) and lack of commitment to the Indians' affairs. The Dene presented clear, articulate resolutions, spoke well, always politely and patiently repeated their requests or questions if they felt the answer was vague.

Munro stayed for 24 hours and listened. Amazingly enough he became less impatient and uptight as time went on. Maybe Dene ways were contagious.

Other issues were brought up but it may be well to discuss those some other time. In previous articles relating to the Dene or native situation, I have related the importance of our response to this issue. As you may know, the services of C.J.L. have been employed by the Dene — partly to help them set up a political structure that is both just and in keeping with the Dene culture. Our theoretic views of plurality could be put to the test. Also as a response to our wrongs of the past in our treatment of Canada's aboriginal people, we are offered an opportunity to set some of these things right.

handled particularly by Richard Mouw and Bob McKeon cushioned the culture shock considerably.

The emphasis was on seeing our political task from the perspective of the politically powerless. We, as established immigrants who have done well, are now in a position of economic and political power. We have a voice! And now we must learn to act politically for those who don't.

Rene Fumoleau, oblate priest of the North for many years and author of the book *As Long As This Land Shall Last*, told me about the Dutch people who have come up north. Many of them "do" very well, make a successful living, and then often become disdainful of the "Indians" who could do the same if they only tried. If they are oppressed and voiceless,

it's their own fault, is their argument. These successful Dutchmen fail to see that in choosing a lifestyle that does not necessarily give them economic power, the natives have in essence also been denied political power, that is the power of self-determination and self-preservation.

The natives have upheld values which respect family life, land, environment and a process of decision-making which respects the minority or individual differences.

The natives have become like the widow and orphan who have no appropriate advocate to speak for them. They are not understood because they live in a culture whose values are in so many ways superior to the values we actually practice. They are in exile in a land they have occupied for thousands

of years.

Our experiences and struggles can often help us to be more sensitive to the struggles of others. The Calvinists present at the AACCS Conference, camped in a variety of convenient circumstances from tents and flush toilets to motor homes, ate and drank well, worshipped in their accustomed way, however, these Calvinists are not yet immune to the plight of the voiceless, the oppressed and the political powerless.

For some it hasn't been too long since they were immigrant strangers, exiles in a new land. Their contacts with the boat people now illustrate this sensitivity.

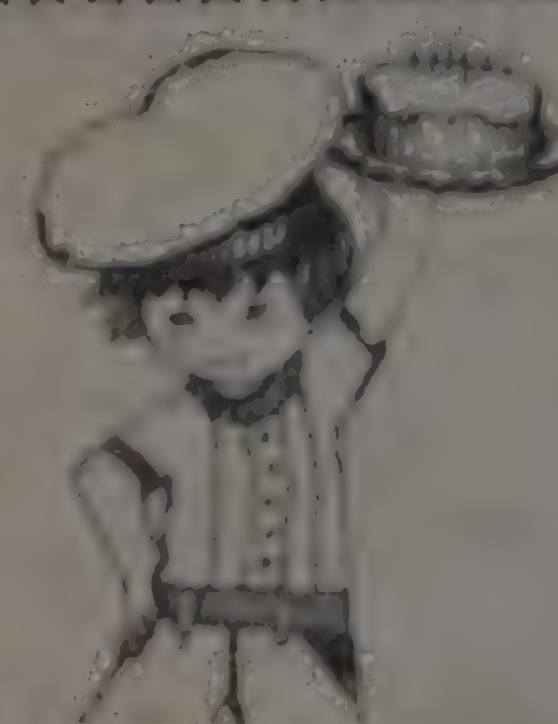
If the native is voiceless let's listen to his whispers. If the native peoples are downtrodden let us cry "injustice."

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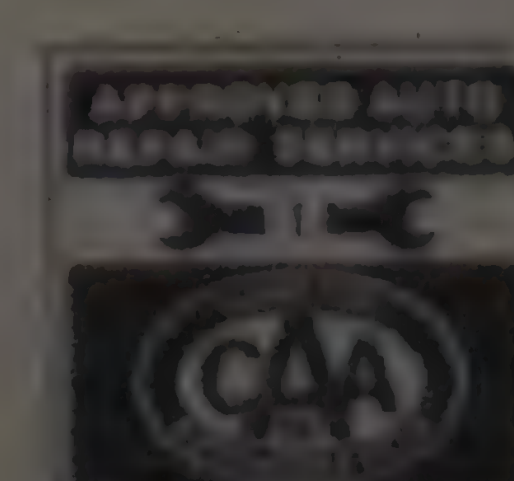
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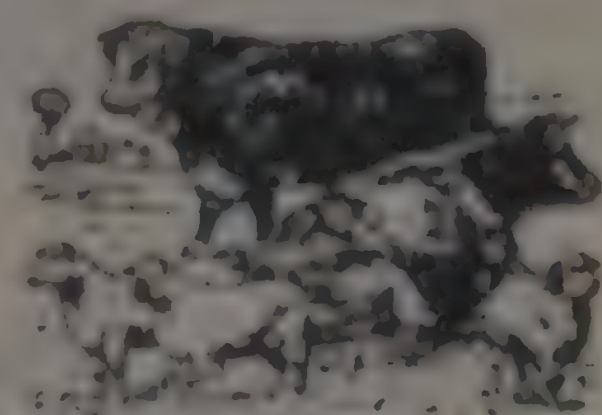
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LONDON (EP) — A top evangelical spokesman in Great Britain has leveled thinly veiled criticism at the present Archbishop of Canterbury, a "high church" Anglican, for allegedly failing to quell church factionalism as his "low church" predecessor supposedly did.

Dr. Clifford Hill made the charge in a report on evangelism efforts in Great Britain. "I usually come away from meetings at Lambeth Palace (official Canterbury residence) depressed. But since Dr. (Donald) Coggan's retirement,

the lack of unity and love seems to have been even more apparent," wrote Dr. Hill in a pamphlet, "The Evangelism Scandal: Can Britain be evangelized by divided, loveless Christians?"

In accordance with unwritten British tradition, the evangelical Dr. Coggan was succeeded by a more liturgically oriented successor, Dr. Robert Runcie, earlier this year. Dr. Hill did not refer to Dr. Runcie by name. Dr. Hill is a top officer of the Evangelical Alliance, which embraces some

700 churches, societies and fellowships.

Declaring that everywhere he went he heard back-biting and criticism among Christians, Dr. Hill added, "We are a stumbling block to the evangelization of Britain in a time of greater crisis in the history of our nation than has been known for hundreds of years. Our nation is dying for want of the Gospel which cannot be heard because of the clamour of our disunity, the offense of our divisions and the shame of our lack of love."

### Confession of a foreigner

I've only been in Fort Good Hope  
 —just south of the Arctic circle—  
 for a good seven days  
 One small village  
 One small part of the Dene Nation land.

I experienced one short part  
 of one season  
 when the gooseberries were ripening  
 I only saw two caribou  
 —except for what late—  
 in the distance  
 and white fish on my plate.

I've seen the Great River  
 calmly reflecting trees  
 sandy cliffs and a green shore

I've seen summer camp tents  
 —smoke from chimneys—  
 pitched  
 for an Assembly — not summer fish  
 camp  
 I've seen dogs chained and  
 skidoos parked.

I experienced 24 hours daylight  
 not five  
 twelve-thirty sunsets

not three-thirty.

I've seen only gulls  
 and sandbar cranes  
 foxtail grass and fireweed.

I've seen the Dene meet,  
 speak, laugh, dance, sing,  
 play, talk, drum, pray, visit,  
 shake hands, kiss, cuddle babes,  
 cook, chop wood, relax.

I've not seen  
 the hard work;  
 trapping  
 hunting caribou  
 travelling miles over snow and ice  
 keeping warm in winter  
 wearing heavy parkas  
 making a living.

I've seen far less than could have been  
 seen  
 both now and  
 long  
 before this time....

Wilma VanderSchaaf

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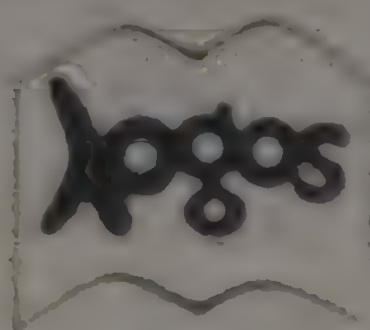
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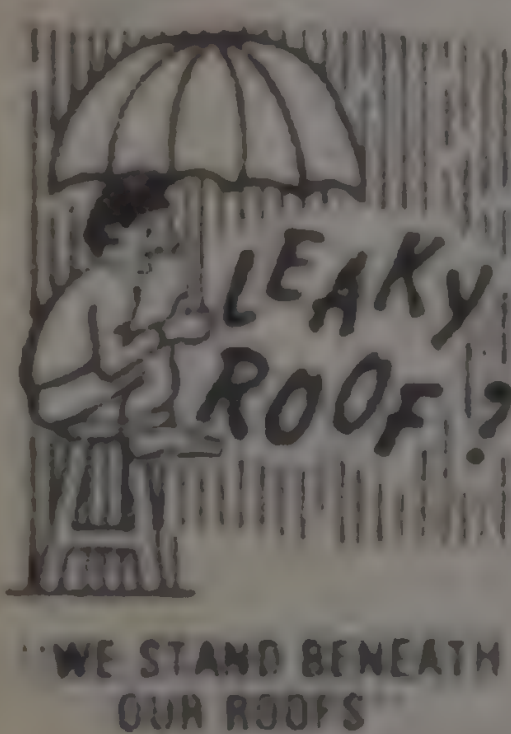
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## Het gaat goed in de west

Labourday 1980

### Sociale verhoudingen

"k Zou graag willen dat ons volk dit Labour Day weekend echt eens nadacht over de volgende stellingen die ik bij het doorsnuffelen van mijn folders vond en die ik blijkbaar in het verleden had opgeborgen omdat ik ze van grote betekenis achtte voor onze bezinning over de bijbelse grondslag voor de sociale verhoudingen. 'k Zou ook graag willen dat ons volk wat eensgezinder was, en het heeft me ten zeerste bevreemd dat ik op een vorig artikel (sept. 14, 1979) „voldoende reacties uit eigen achterland?" zo weinig reacties ontving. Mag ik daaruit afleiden dat u het dan met mijn schrijven helemaal eens was, of moet ik er uit afleiden dat al die christelijke acties op elk terrein van het leven, behalve dan het hebben van een christelijke school, u maar matig interesseert. Denk met mij dit Labour Day Weekend dan eens na over de volgende stellingen:

1. De bijbelse boodschap ten aanzien van de sociale vragen is gegrond in het onlosmakelijk verband tussen de ware dienst van God door het geloof in Jezus Christus en de christelijke dienst aan de naaste. Van Christelijk-sociaal kan slechts gesproken worden, wanneer men de vragen van het leven der maatschappij wil bezien vanuit het bijbels getuigenis met als middelpunt Gods openbaring in Jezus Christus als Zaligmaker en Heer der wereld, in Wien zowel God's genade over een verloren mensengeslacht als Zijn Goddelijk recht in het menselijke leven hun vervulling hebben gevonden.

2. Daar Gods genadeopenbaring in Christus en in het met Zijn verschijning aangebroken Koninkrijk Gods teruggrijpt op Gods scheppingswerk, is het voor de rechte visie op de vragen van de menselijke samenleving nodig rekening te houden met de door God in de Schepping gegeven en in de onderhouding gehandhaafde structuren en Zijn daarvoor geldende levenswetten, welke beide alleen de Bijbel ons recht doet kennen.

3. Voor het juiste verstaan van de bijbelse openbaring als norm voor ons Christelijk-sociale handelen is het nodig in het oog te houden, dat het Goddelijk gebod der liefde tot de naaste nooit los te denken is van het gebod der liefde tot God en steeds in samenhang dient te worden gezien met de eis der gerechtigheid, gelijk deze teruggaat op wat de Bijbel noemt „het recht des Heren".

4. In het licht van het bijbels getuigenis dient de sociale strijd het karakter te dragen van rechtsstrijd welke machtsvorming niet uitsluit, mits deze plaats vindt in de weg der gerechtigheid.

5. In het hedendaagse sociale, economische en politieke leven is het geboden tegenover het gevaar van opdringende machtsconcentraties, die zich in onderscheiden vorm in de moderne samenleving openbaren, het pleit te voeren voor de handhaving van de vrijheid. Hierbij mag niet uit het oog verloren worden dat naar bijbels getuigenis vrijheid altijd verantwoordelijkheid en roeping tot dienst insluit.

6. De in deze zin verstande christelijk-sociale strijd zal zich alleen voor verwereldlijking en dualisme kunnen vrijwaren, wanneer hij gedragen wordt door die ernstige en vreugdevolle inzet van heel ons leven, die, bij alle aandacht voor het heden, zich uitsprekt naar de toekomst van Jezus Christus en Zijn Koninkrijk, waarin alleen de triomf van Gods gerechtigheid over alle zonde en ellende der wereld gewaarborgd wordt.

Dat zijn de stellingen. Nu, u begrijpt dat bij een bespreking daarvan verschillende voor het christelijk sociaal handelen in menig opzicht beslissende vraagstukken ter sprake moeten komen. We kunnen dan denken aan de plaats en de roeping van de kerk; de taak van de overheid; de noodzaak van christelijk-politieke en christelijk-sociale organisaties; de visie op het tegenwoordige socialisme; de betekenis van de soevereiniteit in eigen kring. Ik hoop dat we ook over deze vraagstukken een belangrijke mate van overeenstemming kunnen bereiken.

Kuyper heeft eens gesproken over de kerk als instituut en de kerk als organisme. Ik geloof dat die onderscheiding het nog wel doet. Ik kom haar de laatste tijd telkens weer tegen. Wat de kerk als organisme betreft geloof ik dat alle ware Christgelovigen in Canada alles zullen moeten doen om de heerschappij van Jezus Christus op elk levensterrein te bejelden en te propageren. Er moet verzamelen gebiazen worden, want ook op het brede terrein dat rondom de kerk ligt moet alles naar Gods wetten horen. Dit adagium moet in verbondenheid met en verantwoordelijkheid voor elkaar ernstig worden genomen en voorwerp zijn van gemeenschappelijke bezinning.

J. Van Harmelen

(Canadian Scene) — Er zijn in Alberta en in Saskatchewan een heleboel dingen die nog precies eender zijn als 75 jaar geleden toen deze provincies lid werden van de Canadese Federatie. De sterrenhemel is nog even mooi en fascinerend en de sterren hangen soms zo laag dat men ze bijna betasten kan. En de velden met rijpende tarwe zijn nog altijd even golvend en fascinerend als de oceaan.

Maar verder is eigenlijk alles anders geworden... de landbouwinkomsten die verleden jaar \$2,820 miljoen bedroegen zijn nog altijd erg belangrijk, maar de mijnrijverheid met een opbrengst van \$1,814.7 miljoen en fabricage ter waarde van \$1,574.4 miljoen dragen thans in toenemende mate bij tot een groeiende economie. Alberta's landbouw — hoewel nog altijd belangrijk — staat nu in de schaduw van de olie productie. Hiernaast heeft zich echter een secundaire industrie ontwikkeld, die samen met petrochemicalieën, machinerieën en constructie in groeiende mate bijdragen tot Alberta's Bruto Nationaal Inkomens dat verleden jaar \$28,967 miljoen bedroeg.

En dat is nog lang niet alles. De potas industrie in Saskatchewan is groeiende; men is nauwelijks begonnen met de ontginning van de enorme

hoeveelheden uranium die in de provincie gevonden worden. Er wordt koortsachtig gewerkt aan research, ontwikkeling en hogere technologie.

Deze groei is dramatisch geweest. Het is echter niet onverwachts voor hen die de 75-jarige geschiedenis van de provincies hebben gevolgd. Alberta en Saskatchewan hebben altijd aan het buitenkantje van de meer ontwikkelde provincies gelegen — immers, B.C. is er pas later bijgekomen.

Dierenhuiden, hout en tarwe, in die volgorde, zijn de dingen waarvan Canada gemaakt is. Met de export van die artikelen is Canada gegroeid. De federale hoofdstad, gebouwd op een plaats die eens bekend stond als „logging camp" en Bytown heette, is een monument dat herinnert aan de tijd dat Canada het nog helemaal van de houtvesterij moest hebben. Maar in de tijd dat die hoofdstad gebouwd werd, werd een steeds groter deel van de rekening aan de West gepresenteerd, en geslacht na geslacht van hard werkende landbouwers werd het kind van de rekening.

Immigranten die het land bewerkten in schaapsvachten en die in kleihutten woonden betaalden voor het dure notenhout en mahoniehout waarmee de imposante herenhuizen in het rijke zuidoosten van Ontario versierd werden. De

bewoners van die herenhuizen konden zich dat later niet herinneren en de mensen in de kleihutten en hun nageslacht konden het niet vergeten. Hun politieke historie, radicaal, bezind op vernieuwing en strijdvast, is de historie van een strijd voor een rechtvaardiger aandeel in de macht en weelde van een land dat dank zij hun harde arbeid gebouwd kon worden.

Hun politieke organisaties, de Co-operative Commonwealth Federation in Saskatchewan en Social Credit in Alberta hadden net zo veel met elkaar gemeen als een landbouwer en een veehandelaar. Maar beide partijen legden de nadruk op samenwerking in de gemeenschap en in de eerste plaats, verzet tegen de besluiten van regeringen en bedrijfsleidingen, duizenden mijlen ver.

Dank zij potas en uranium is er van die oorspronkelijke armoede niets meer te bekennen. Terwijl men hier aanvankelijk te weinig sympathie kreeg, is men thans te jaloers op het lot van deze mensen. Het is waar dat het er uitstekend gaat op het ogenblik. Maar er is hard voor gewerkt. En wat zij verdienen na 75 jaar van creatief en energiek werken en jaren waarin wanhoop op de gezichten gelezen kon worden, is hartelijke gelukwensen!

## PERSOVERZICHT

- De onderhandelingen tussen de provincies en Ottawa liepen nog steeds niet erg gesmeerd. Het werd bekend dat Ottawa zelfs zonder provinciale medewerking de grondwet zou repatriëren, en dat zat niet lekker met de premiers. Toch begon het de tweede dag wat beter te vlotten. De „steen des aanstoots" blijft nog steeds het eigendom van grondstoffen. Ik blijf er bij dat al de andere onderwerpen makkelijk opgelost kunnen worden, zelfs de status van Quebec in de federatie.

- Onze Minister van Buitenlandse Zaken woonde een vergadering van de Verenigde Naties bij. Het was een bijzondere zitting waar hulp aan onontwikkelde landen besproken werd. Zijne Excellentie was vloeiend in uitdrukkingen van sympathie maar belooft de geen cent meer.

- De postbeambten in Vancouver hebben hun staking beëindigd en de bussen in Halifax lopen ook weer.

- De provinciale P.C. — van premier Richard Hatfield is niet bepaald vrij van onzuivere „luchtjes". Er is nogal het een en ander aan het licht gekomen omtrent „krulwagen-politiek".

- In de Laval gevangenis in Montreal hielden negen zware jongens twaalf leden van het gevangenis personeel als ijzelaars.

- De Nederlandse regering trok aandacht van de week door haar ambassade van Jeruzalem naar Tel Aviv te verplaatsen. Het veroorzaakte bittere kritiek van Israël. „Nederland buigt voor de Arabieren", zeiden.

- In Amerika heeft de republikeinse kandidaat Reagan het te kwaad met de

Chinese pers die het hem ten zeerste kwalijk nam dat hij zich uitgelaten had ten gunste van eventuele diplomatieke betrekkingen met Taiwan.

- De Poolse regering heeft nogal wat water in de wijn gedaan in haar onderhandelingen met de stakers in Gdansk. Het Poolse kabinet heeft belangrijke wijzigingen ondergaan. De uiterst linkse ministers zijn vervangen door meer gematigde figuren.

- Diezelfde taktiek heeft ook Prime-minister Botah van Zuid-Afrika gevolgd. Die gaf maar eventjes zeven leden van zijn kabinet hun conge, en verving ze met leden die zijn aangepaste rassenspolitiek kunnen aanvaarden, en willen ondersteunen.

- In Iran is een parlementaire machtsstrijd aan de gang tussen de President Bani-Sadr en de prime-minister Mihammad Ali Rajai.

- En als u *Calvinist Contact* niet las zoudt u nooit geweten hebben dat het wereld-rekord „van vallende domino stenen" verbeterd is. Dat presteerden twee Amerikanen in Tokio die 255.389 domino stenen zo op een rijtje zetten dat ze met een stootje allemaal omvielen. Het duurde bijna dertig minuten voordat de laatste steen gevallen was.

- En tenslotte nog wat heugelijk nieuws uit Feneion Falls waar ik gisteren op het meer konstateerde dat onze loon-familie met twee leden is uitgebreid. Tijdens het avondeten heb ik de nieuwe aanwinst met een glas wijn dat uit B.C. kwam, gevierd.

Carl D. Tuyt



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Al vallen er geen tranen,  
Alleen Gij weet hoeveel er faalt,  
En hoe de krachten tanen.

Hoe kunnen wij verlangen soms  
naar d'oude, goede dagen,  
Toen Gij, Heer Jezus, nog hier waart,  
en men slechts had te vragen:

Gezondheid volgde dan terstond,  
opnieuw kon men gaan werken,  
en leven als een mens verlangt  
en meedoen met de sterken.

Nu lig ik hier in bed, en kwijn,  
en lig mij af te vragen:  
Wat kon ik nu in al mijn pijn,  
verwachten van mijn dagen?

Och, open op mijn hart, en laat  
mij klaar zien dat ook heden  
Gij rechtstreeks door Uw Heilige Geest  
nieuw leven hebt gegeven.

Al lijken mij de dagen lang,  
voor U zijn z'enkele uren.  
Wij snellen voort de toekomst in  
en 't zal niet lang meer duren

Of vol met liefde en majesteit  
U komt om al het lijden  
van die U minden in de tijd  
voor eeuwig te vermijden.

Het kan zo zwaar zijn, lieve Heer,  
daar hier nog duist're machten  
ons kunnen kwellen, keer op keer  
met liefdeloze krachten.

Och, geef ons door de Heil'ge Geest  
een blik in 't nieuwe leven,  
waar wij voor eeuwig hebben 't feest  
van U all' eer te geven.

Kom spoedig, Jezus, zo dat wij  
zien wat we nu geloven.  
Verkort de tijd, wij bidden U,  
Leer staren ons naar boven.

Wij smeken U nu keer op keer:  
Laat 't laatste kind nu vinden  
de weg tot U genadig' Heer,  
en niets kan U meer binden.  
Fred Knetsch  
Peel General Hospital

## “Als u 65 jaar bent of ouder, let dan op uw brievenbus.”



Ontario's Property Tax Grant (grondbelasting toelage) formulieren werden deze week verzonden aan alle oudere inwoners, die van de regering Old Age Security krijgen. Als u er voor in aanmerking komt, vul dan het aanvraagformulier in en stuur het zo vlug mogelijk terug. Uw toelage is dan spoedig onderweg.

Deze Property Tax Grants, tot een bedrag van \$500, helpen vergoeden de gemeentelijke en schoolbelasting voor de bejaarden van Ontario. Er is ook een Sales Tax Grant van \$50 voor iedere bejaarde met ingang van 1980. De vergoedingen komen in de plaats van Ontario Tax Credits die tevoren afgetrokken konden worden bij het invullen van de belasting papieren.

### PROPERTY TAX GRANTS

U komt in aanmerking voor een Ontario Property Tax Grant indien:

- ◆ U 65 jaar bent of ouder.
- ◆ U huur betaalt of grondbelasting op uw huis in 1980.

HOEVEEL ONTVANGT U?  
TOT EEN BEDRAG VAN \$500, TE  
BEGINNEN IN 1980.

◆ Als u huurt dan zal de toelage 20% bedragen van de huur, of \$500, wat ook maar minder is.

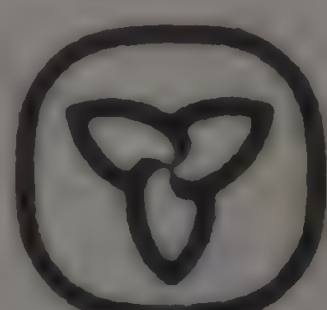
◆ Als u uw huis in eigendom hebt dan zal de toelage gelijk zijn aan het bedrag van uw grondbelasting, of \$500, wat ook maar minder is.

◆ Als u uw huis deelt met iemand anders dan uw echtgenote(oot) dan zal de toelage verdeeld worden naar gelang huur of grondbelasting is betaald.

UITZONDERINGEN: Slechts een toelage wordt betaald aan een gehuwd echtpaar of aan ongehuwde bejaarden die samen een woning delen. Mensen die in bejaarden huizen wonen of in een gelijksoortig instituut komen niet in aanmerking voor deze toelage.

### SALES TAX GRANTS

Per jaar zal \$50 worden uitbetaald aan iedere bejaarde.



Ontario

Ministry  
of  
Revenue

Lorne Maeck  
Minister  
T.M. Russell  
Deputy Minister

## HOE KUNT U AANSPRAAK MAKEN OP DE TOELAGEN?

◆ Als u het Old Age Security pensioen ontvangt wordt er automatisch een aanvraagformulier voor uw Property Tax Grant aan u verzonden voor september 1980. Een informatieve folder die het programma uiteenzet is aan u toegestuurd.

Uw Sales Tax Grant wordt automatisch aan u toegezonden voor oktober 1980.

◆ Als u geen federaal Old Age Security pensioen ontvangt en toch ouder bent dan 65 jaar, bel dan het informatiecentrum kosteloos na 1 september 1980 voor volledige inlichtingen.

◆ In Metro Toronto kunt u bellen 965-8470

◆ In area code 807 kunt u de Operator vragen naar Zenith 8-2000.

◆ In alle andere areas kunt u bellen 1-800-268-7121.

Voor verdere inlichtingen of tweetalige literatuur kunt u een van bovenstaande nummers bellen.

**Ontario's nieuwe belasting  
toelagen voor bejaarden  
Want Ontario zorgt voor hen**



## ONDER ONS

### Vragen omtrent:

„how much is your minister worth?“

Met enige verbazing las ik dit in C.C. van 4 juli jl. De eerste vraag is: hoe komt men aan een gemiddeld inkomen van alle gemeenteleden of is dit uit de statistieken van de regeringen? Waar is deze recommedatie op gegrond, op de basis van inkomsten van kerkleden of op regeringsgegevens?

Het komt mij voor dat de bijbelse gegevens totaal niet in rekening zijn gebracht. Als deze maatstaven niet meer gelden ja, dan kunnen ze beter voor tandarts, dokter of advocaat studeren, die heren zijn over het algemeen door de wet gedekte dieven. Waar wij nu wonen, en waar we voorheen woonden ben ik er zeker van dat de betrokken predikanten ver boven de gemiddelde kerkleden uitkwamen. En dat is niks erg. Onze dominee is het mijns inziens dubbel en dwars waard.

Kijk maar naar de Canadese kerken (Presbyterian, United, Baptist, Pentecostal) dan zijn ze best af, daar die inkomens zeker 50 procent of nog lager liggen.

We leven van ons pensioen en kunnen gelukkig nog meer dan het gemiddelde van het budget opbrengen. En dat is een zegen voor ons persoonlijk.

Sommige mensen kunnen niet met geld omgaan, daar vallen (helaas) ook sommige dominees onder. Die hebben

dan echt counselling nodig om de toring naar de nering te leren zetten. Als we de voorgestelde richting meer en meer inslaan dan komen we terecht bij de farizeer, die de mensen ook lasten oplegden die te zwaar waren om te dragen. Wacht u voor hen, zegt Jezus.

Soms schrijft men echt Gereformeerd over het recht der plaatselijke kerk maar hier lijkt het op het regeren van een opperkerkeraad (Synode). Misschien is hier wel het eerst reformatie nodig.

Vele vrouwen, huismoeders, gaan uit werken en sommige vaders nemen extra werk aan om de kinderen naar de Christelijke school te sturen. Zijn er ook zulke domineesvrouwen? Ik hoop van niet! Want ook dat is niet nodig!

De meeste van onze dominees kunnen 3 tot 4 weken gaan kamperen, of een cottage huren, doch ik denk dat er nog geen 25% van de gemeenteleden dit kunnen doen als ze hun plichten willen nakomen in kerk en school.

Graag zou ik willen dat deze dingen eens goed doorgedacht werden en openlijk besproken werden. De kerk bestaat als regel niet uit vele rijken en edelen, maar uit gewone arbeiders, burgertjes en boertjes. Lees over bv. 1834 en 1886.

G.J. Wynia,  
Bloomfield, ON

## Italiaanse adviseur is het niet eens met Canada's olie politiek

door Mike Byfield

(Canadian Scene) — Luigi Soprani is het niet eens met het niveau van de olieprijsen in Canada. Hij vindt dat de prijs omhoog moet.

Deze rustig sprekende geophysicus is van mening dat onze „goedkope olie“ politiek ons land biljoenen dollars kost en honderduizenden betrekkingen. „Het is hoog tijd dat we de realiteit ten aanzien van de olie situatie onder ogen zien“, zo zegt hij.

In het begin van de zeventiger jaren werd zowel in Australië als in Canada bijna alle olie geproduceerd die men in eigen land nodig had, zo herinnert hij zich. Toen de OPEC landen in 1973 begonnen met prijsverhogingen, hielden beide regeringen de prijs van hun eigen olie laag ter bescherming van de consumptie.

„Het is logisch dat de mensen meer olie gebruiken als de prijs laag is en zo bleef de vraag naar olie als maar stijgen“, zo verklaart de heer Soprani, die nu een onafhankelijk adviseur is in Calgary. „Als de prijzen laag

zijn kunnen de oliemaatschappijen zich niet veroorloven de meer geld kostende bronnen te ontwikkelen, terwijl de olie die op goedkopere manier gewonnen kan worden, langzaam aan op raakt. Australië kan nu slechts 70 procent van de in het land benodigde olie zelf produceren en Canada 75 procent. Dat betekent dat Canada een van iedere vier vaten olie die gebruikt worden moet importeren.

Nu dat de Australiërs de wereldprijs betalen voor olie, begint de olie exploratie weer toe te nemen. Bovendien zou Canada, als het zelf haar olie produceert, niet zo afhankelijk zou zijn van de altijd zo wankelende politieke situatie in het Midden Oosten. Het bouwen van installaties en het aanleggen van pijpleidingen zou werk scheppen voor honderdduizenden mensen in Canada. Immers, het betekent werk voor duizenden bedrijven die betrokken zijn bij de voorziening van staal tot auto's tot zelfs het bankwezen dat hiervan zou profiteren. De hele economie zou er door gestimuleerd worden, vooral de zware industrie in centraal Canada.

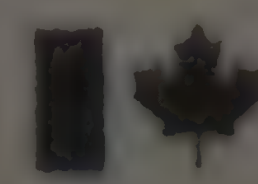
Canada's Employment Tax Credit Program is verlengd.

# Creeer een baan en u kunt tot \$4,160 belasting teruggave voor u zelf creeeren.

### Het is eenvoudig.

Hoe zou u het vinden om \$4,160-of meer van uw belasting af te kunnen trekken?

Het is eenvoudig. Breid uw arbeidskrachten uit door het creëren van nieuwe banen en u kunt daardoor de mogelijkheid scheppen op belastingaftrek. Tot een bedrag van \$4,160 voor iedere nieuwe werknemer die u aanneemt mits de baan een direct resultaat is van het Employment Tax Credit Program. En het is zo eenvoudig te doen. Vul enkel een formulier in. Alle inlichtingen zijn verkrijgbaar op uw plaatselijke Canada Employment Centre.



Employment and  
Immigration Canada

Lloyd Axworthy  
Minister

Emploi et  
Immigration Canada

Lloyd Axworthy  
Ministre

# Canada



# Maak nu gebruik van onze CCF vlieggreizen en ga weer eens naar huis in Holland.

Nu hoeft u slechts 21 dagen van te voren uw reis te bespreken.

Kijkt u eens naar onze tarievenlijst voor Charter Class Vluchten. U kunt zien dat, als u van plan bent dit jaar naar Holland te gaan, u zich heel wat kunt besparen op het Economy tarief, door alleen maar 21 dagen van te voren te boeken.

Vergeet niet, de Charter Class vluchten zijn niet alleen goedkoper, ze zijn ook veel gemakkelijker dan de gewone chartervluchten. De KLM en CP Air verzorgen samen een geregelde dienst zodat u kunt kiezen uit meer dan 7 vertrektijden per week. U kunt in Holland blijven van 7 tot 180 dagen. U hoeft alleen 21 dagen voor uw vertrek uw reserveringen te maken en het volle reisbedrag te betalen.

CHARTER CLASS FARES	
Toronto-Amsterdam	prijs voor heen reis
augustus 3 - september 13 .....	\$294
september 14 - december 10 .....	\$261
december 11 - december 23 .....	\$335
december 24 - maart 31, 1981 .....	\$261
Amsterdam-Toronto	prijs voor terugreis
augustus 1 - augustus 31 .....	\$334
september 1 - september 21 .....	\$294
september 22 - december 25 .....	\$261
december 26 - januari 6, 1981 .....	\$334
januari 7 - maart 31, 1981 .....	\$261

Om de prijs van de retoervlucht te bepalen moet u de prijzen van de heen-en terugreis bij elkaar optellen. Deze prijzen zijn alleen geldig voor reizigers vanuit Canada. Deze prijzen zijn inclusief alle prijsverhogingen en brandstoftoeslagen geldig vanaf 1 april, 1980. Veranderingen zijn voorbehouden.

Er zijn nog meer voordelen. De KLM vervoert kinderen onder 2 jaar gratis; onder 12 jaar komen ze in aanmerking voor een reductie van 25% op de CCF prijs, of een reductie van 50% op de normale vliegprijs; u wordt het goedkoopste tarief berekend.

Dan zijn er ook nog fantastische koopjes als u een auto huurt op Schiphol. Als u met KLM of CP Air vliegt, kunt u voor slechts \$145 per week uw eigen auto met onbeperkt aantal kilometers huren.

Dat is wat de KLM u aanbiedt als u buiten het hoogseizoen naar Amsterdam vliegt. U kunt daarvan nu ten volle profiteren. Een bezoek aan Uw reisbureau zal u alle verdere inlichtingen geven.



De betrouwbare Nederlandse Luchtvaartmaatschappij.

<b>Kruise &amp; Pullen</b> Travel & Tours 1000 St. George's Place Toronto, Ont. Tel. 221-2282 287 Main St. W. Port Colborne, Ont. Tel. 534-7680	<b>Guide Travel Bureau</b> 1000 St. George's Place Toronto, Ont. Tel. 221-2282 287 Main St. W. Port Colborne, Ont. Tel. 534-7680	<b>BRANT TRAVEL SERVICE</b> 522 Brant St. P.O. Box 398 Burlington, Ont. Tel. 682-8725 Bert Van Gageldonk Lucy Meyer	<b>ROOS travel agency</b> 256 Guelph St. Georgetown, Ont. Tel. 877-6611	<b>Jim Courtney</b> 161 Main St. E. Listowel, Ont. 1 (519) 291-2111 out of town 1-800-265-3220 519 area toll free	<b>BUTTE TRAVEL SERVICE</b> 11741-95 Street Edmonton, Alta. Tel. 477-3561 HENRY WOODSTRA manager	<b>Masson Travel</b> 30 OFFICES Downtown St. Catharines 888-3473 Downtown Burlington 882-2881 Niagara Falls 735-8823 Mrs. Henry Vuyk 894-0886
<b>Fairview Travel Service Ltd.</b> 1000 St. George's Place Toronto, Ont. Tel. 221-2282 287 Main St. W. Port Colborne, Ont. Tel. 534-7680	<b>London Travel Service Ltd</b> 379 Dundas Street LONDON, ONT. Tel. 572-3161 out of town 1-800-265-5816 toll free	<b>Valentine Travel Service Ltd</b> 823 Mount Pleasant Ave. Toronto, Ont. M4G 1T6 Tel. 416-429-2222 You can't buy travel any better Longdistance Call COLLECT Baldwin Verstraete • Dirk Mast Ria Brouwer • Cecile Tjoe		<b>INTERNATIONAL TRAVEL SERVICE</b> JOHN VANDENBURG 1000 St. George's Place Toronto, Ont. Tel. 221-2282 URSULA ROULICH 1000 St. George's Place Toronto, Ont. Tel. 221-2282	<b>LAWSON, McKAY TRAVEL</b> 2 Gibbs Rd. Burlington, Ont. M9B 1R1 236-2855 Theo Heikamp	



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Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416) 682-8311

THANKS

**VOS:** We are thankful for all the sharing of joy we experienced in our recent 35th Anniversary celebration. Thank you for all the cards, flowers, and good wishes. And above all, we thank the Lord who has given us so many blessings all these years.

Mr. and Mrs. Henry Vos.

**WOUDA:** We express our sincere thanks to our many friends for their kindness and love shown to us by way of prayers, cards, and flowers in the sudden loss of our dear husband, father and grandfather. Above all we thank our great Comforter for being near to us and pray for continued strength and guidance from him.

Mrs. Lies Wouda and family,  
14 East 25th St., Hamilton, ON.

BIRTHS

**ATSMAS:** With thankfulness to the Lord, we Harold and Judy Atsma, joyfully announce the birth of our first child, a daughter, SARAH ALISON, born July 24, 1980. First grandchild for Stan and Alice Vander Meulen and 34th grandchild for Jan Atsma, Siegerswoude, Friesland.

34939 Harris Rd., R.R.#1, Matsqui, BC.

**DAM:** Don and Tilda are thankful to the Lord for the gift of a son, KENNETH JOEL, born August 6, 1980. He is a new brother for Michael and Selena. 3rd grandchild for Mr. and Mrs. Joe Zantigh. Smithville and 31st grandchild for Mr. and Mrs. Louis Dam, St. Catharines.

Address: 5 Garden Dr., Grimsby, ON L3M 3X8.

**DE VRIES:** "I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth" (Psalm 121:1, 2).

Giving all thanks to God for answering our prayers and entrusting us with this precious gift, we, Dick and Liz, are pleased to announce the birth of our daughter, LINDSAY ANNE, born July 31, weighing 6 lbs. 3oz. A very welcome sister for Melanie, Wesley, and Tracey. 4th grandchild for Mr. and Mrs. Richard Bouwma of Jarvis, ON, 13th grandchild for Mr. and Mrs. Wilfred De Vries of Jarvis, ON, and great-grandchild for Mrs. Elizabeth Buma of Bowmanville, ON, Mrs. Hieke Bouwma of The Netherlands, and Mr. John Lenos of Hagersville, ON.

R.R.#1, Nanticoke, ON N0A 1L0.

**DROPPERT:** "Oh sing to the Lord a new song for he has done marvelous things" (Psalms 98:1a)! We, Paul and Diane (nee Veenhof) thank our heavenly Father for his precious gift of life, in the birth of our first born, RACHEL DIANA, born on August 12, 1980. Third grandchild for Mr. and Mrs. W.N. Veenhof of St. Catharines, ON and sixth grandchild for Mr. and Mrs. P. Droppert of Smithville, ON. Great-grandparents are Mrs. Gerrie Droppert, The Netherlands, Mr. and Mrs. A. Spelstra, The Netherlands, Mr. and Mrs. W.F. Veenhof, St. Catharines, ON and Mrs. Elisabeth van Zanten, The Netherlands.

BIRTHS

**POSTUMA:** Praise God for his steadfast love and faithfulness! The Lord has greatly blessed us with the birth of our precious child, LAURA MIRIAM, on August 21, 1980. Thankful parents are Rev. and Mrs. John and Marge Postuma. Welcome sister for Theodore, Christine and Michele.

508 Forkes Rd. W., Welland, ON.

**TIESMA:** De Here verblijdde ons heden met de voorspoedige geboorte van een welgeschapen zoon, PETER MICHAEL BENJAMIN. Alles wel. Fred Tiesma, Eline Tiesma-VanderLugt. Broertje voor Brent, Shawn, Erin.

Fairvale Station, NB E0G 1S0.  
24 mei, 1980.

**TOLSMA:** Praise be to God, who once again entrusted to our care, another precious child, a daughter, NICOLE CHRISTINE, born August 7, 1980. A sister for Alecia and John Paul. Sixth grandchild for Mr. and Mrs. Peter Langeveld and fourth grandchild for Mr. and Mrs. John Tolsma. Art and Enica Tolsma.

116 Tissiman Ave., Chatham, ON.

**VANBENTHEM:** With joy and thanksgiving to the Lord, we, Ralph and Mary VanBenthem (nee Miedema), were blessed with the birth of our first child, MELISSA MARIE, born August 8, 1980. 24th grandchild for Mr. and Mrs. Lloyd Miedema, 2nd grandchild for Mr. and Mrs. Albert VanBenthem, 35th great-grandchild for Mrs. Ann Miedema, and 2nd great-grandchild for Mr. and Mrs. John Karsten.

P.O. Box 92, Erie St. N., Fisherville, ON N0A 1G0.

**VANDER LAAN:** "See! I will not forget you... I have carved you on the palm of my hand" (Isaiah 49:16). Anne and Lubbert thank the Lord for his precious gift, RUTH HANNAH, born August 8, 1980. Happy grandparents are Mr. and Mrs. A. Heidebuurt of Strathroy, ON and Mr. and Mrs. T. Vander Laan of Grimsby, ON.

New address: 3812 Castle Rd., Regina, SK S4S 6M7, (306) 585-1845.

**VAN DYKEN:** Peter and Alice thank the Lord for the safe arrival of their daughter, JULIE BETH, born August 8, 1980. A sister for Patricia and Kevin. Grandparents are Mr. and Mrs. R. Fluit of Hamilton and Mr. and Mrs. D. Van Dyken of Strathroy. 25 Lockhart Rd., Collingwood, ON L9Y 2L4.

MARRIAGES

**DE PEUTER-COOK:** Mr. and Mrs. C. De Peuter of London, ON and Mr. and Mrs. H. Cook of London, ON are pleased to announce the forthcoming marriage of their children, LAURA and GARY JOHN. The ceremony will take place, the Lord willing, on Friday, October 3, 1980 at 7 p.m. in the First Chr. Ref. Church of London, ON. Rev. J.J. Hoytema officiating.

Future address: 154 Sydenham St., London, ON.

**GROENENBERG-GEERTSEMA:** Mr. and Mrs. Case Groenenberg of Tottenham, ON and Mr. and Mrs. Wm. Geertsema of Schomberg, ON are pleased to announce the marriage of their children, BARBARA and ROBERT. They were united in Christ on Friday, August 15, 1980 at 6 p.m. in the Springdale Chr. Ref. Church of Bradford. Rev. J. Evenhouse officiating.

Future address: R.R.#1, Kettleby, ON L0G 1J0.

**HAGEMAN-BAARDA:** Mr. and Mrs. A. Hageman of Ancaster are proud to announce the forthcoming marriage of their daughter, HELEN FRANCIS to HESSEL, son of Mr. and Mrs. A. Baarda of Smithville. The wedding will take place on Saturday, September 13, 1980 at 7:00 p.m. in the First Chr. Ref. Church, corner of Charleton and Hess, with Rev. Gezebroek officiating.

MARRIAGES

**LAMBERINK-DE BOER:** Believing that God has brought our children together, Mr. and Mrs. William Lamberink of Acton and Mr. and Mrs. William De Boer of Lucknow are pleased to announce the marriage of their children, JOCELYN SONYA to KENNETH MICHAEL. The ceremony took place on Saturday, August 30, 1980 at 4:00 p.m. in the Bethel Chr. Ref. Church of Acton, ON. Rev. Ed De Haan of Guelph officiated.

Future address: 74 Cedar St. Apt. A, Guelph, ON.

**MANTEL-SNYDER:** With thankfulness to God who brought them together, Mr. and Mrs. William Mantel of Waterdown and Mr. and Mrs. Thomas Snyder of Caledonia are happy to announce the marriage of their children, JUDY and TOM. The Lord willing the ceremony will take place on Saturday, September 13, 1980 at 3 p.m. in the Chr. Ref. Church of Dundas, ON, Hwy. #5. Rev. John Zantigh officiating.

Future address: R.R.#3, Caledonia, ON N0A 1A0.

**MILTON-DE VRIES:** Mr. and Mrs. Henry De Vries of Brooklyn, ON would like to announce the marriage of their son, PETER JAMES to MARY FRANCIS MILTON, daughter of Mr. and Mrs. Robert Milton of Whitby, ON. The ceremony will take place, D.V., on Saturday, September 6, 1980, at the St. John's Evangelistic Roman Catholic Church of Whitby, ON. Rev. De Haan and Father Meagan will be officiating.

Future address: 43 Wellington St., Cambridge, ON N1R 3Y6.

**ORMEL-KOOPMAN:** Mr. and Mrs. H. Ormel are happy to announce the marriage of their daughter, JANET to ERIC, son of Mr. and Mrs. H. Koopman of Stoney Creek. The wedding ceremony took place on August 23, 1980 at the Trinity Chr. Ref. Church, St. Catharines. Rev. R.J. Sikkema officiated.

Future address: 70 Victoria Ave., P.O. Box 111, Vineland, ON L0R 2C0.

**RANG-ADAMS:** Mr. and Mrs. Wm. R. Rang of Dunnville, ON and Mr. and Mrs. L. Adams of Kingston, ON, are happy to announce the forthcoming marriage of their children, ELLY and DOUG. The wedding ceremony will take place, D.V., on September 6, 1980 at 4:00 p.m. in the Bethel Chr. Ref. Church of Dunnville, ON, Rev. H. Van Niejenhuis of Kingston officiating.

Reception following the ceremony.

Future address: Lasalle #1, #206, Bath Rd., Kingston, ON.

**STRUYK-SCHWANZ:** Mr. and Mrs. Peter Struyk of R.R.#3, Calstar Centre are pleased to announce the forthcoming marriage of their daughter, EVELYN DIANA to PAUL HOWARD, son of Mr. and Mrs. Howard Schwanz of R.R. #9, Dunnville. The wedding ceremony will take place, the Lord willing, on September 13, 1980 at 2 p.m. in the York Chr. Ref. Church. Pastor Ph. Stel officiating.

Future address: R.R.#2, Nanticoke, ON N0A 1L0.

**POLLARD-TOUW:** With joy and thanksgiving, we, JEAN and ART, acknowledge that God in his grace has brought us together. We, along with our parents, Mr. and Mrs. F. Pollard, of Westport, ON and Mr. and Mrs. A. Touw of Oshawa, ON, are pleased to announce that the celebration of our union in Christ took place at 2 p.m. August 30, 1980, in The Chr. Ref. Church of Kingston.

Future address: 421 Stadacona St. W., Moose Jaw, SK S6H 1Z7.

NEWLYWEDS

who advertise with us and include their future address receive a one year free subscription!

MARRIAGES

**VANDER VECHT-BENJAMINS:** Believing that God has brought them together in his love, Mr. and Mrs. Homer Vander Vecht of Thamesford and Mr. and Mrs. Arend Benjamins of Embro, are happy to announce the forthcoming marriage of their children, JUDITH FRANCES to HARRY ANDREW. The ceremony will take place, the Lord willing, on Friday, September 5, 1980 at 7:00 p.m., at the Ingersoll Chr. Ref. Church, Ingersoll, ON. Rev. Wm. Veenstra officiating. Future address: 564 Durham Cres. Apt. #207, Woodstock, ON N4S 5X3.

**VAN ES-HAMILTON:** Mr. and Mrs. Andries Van Es are pleased to announce the forthcoming marriage of their daughter, NELL to MICHAEL JAMES, son of Mr. and Mrs. Norman W. Hamilton. The wedding will take place, D.V., Friday, September 19, 1980 at 5:30 p.m. in the Trinity United Church, Grimsby, ON.

Future address: 500 Green Rd., Apt. #1007, Stoney Creek, ON.

**WESSELSON-COX:** Mr. and Mrs. Rolph Wesselson of Embro, ON are happy to announce the forthcoming marriage of their daughter, ANITA to PETER, son of Mr. and Mrs. John Cox of Ingersoll, ON. The wedding ceremony will take place, the Lord willing, on Saturday, September 6, 1980 at 3 p.m., in the Covenant Chr. Ref. Church of Woodstock, ON. Rev. D.C. Los officiating.

Future address: 285 Thames St., Apt. 316, Ingersoll, ON N5C 3M6.

**ZUIDEMA-BREAK:** Mr. and Mrs. W. Zuidema of Burlington, ON are pleased to announce the forthcoming marriage of their daughter, ANNETTE GRACE to CLIFFORD ROY, son of Mr. and Mrs. Roy A. Break. Ceremony will take place on Saturday, September 20, 1980 at 2:30 in the St. Paul United Church, Milton, ON.

**ZWIERS-HEERSINK:** Mr. and Mrs. H. Zwijs of London, ON are pleased to announce the marriage of their daughter RITA to JOHN, son of Mr. and Mrs. H. Heersink of Grimsby, ON. The wedding ceremony will take place, D.V., on Saturday, September 13, 1980 at 3:30 p.m., in the First Chr. Ref. Church of London, ON. Rev. J. Klomps officiating.

Future address: 04-195 Berkshire Dr., London, ON N6J 3R7.

ANNIVERSARIES

Beetgum 1940 Edmonton 1980  
Psalm 39:7: "But now, Lord, what do I look for. My hope is in you." Grateful to our Lord for all his goodness, we the children and grandchildren of,

OKKE and MARY ANEMA (nee Wierstra)

wish to announce their 40th Anniversary on September 19, 1980, D.V. Congratulations and may God richly bless you in service to him.

With love from:  
Shirley Foster — Ladner, BC  
Bill & Tina Kennedy — Hamilton, ON

Ray & Jenny Hayes — Ladner, BC  
Ray & Ada Anema — Houston, BC  
John & Rita Anema — Edmonton, AB

Ann Anema — Edmonton, AB  
Jack & Theresa Kalisvaart — Gibbons, AB  
Harry & Nellie Anema — Edmonton, AB

Kim & Gerri Anema — Fort St. John, BC  
Jack Anema — Abbotsford, BC

and all the grandchildren

Open house will be held on Friday, September 19, 1980 from 8:30 to 10:00 p.m. in the East Chr. School auditorium in Edmonton.

Home address: 11424 64 St., Edmonton, AB T5W 4H7.

ANNIVERSARIES

1955 September 16 1980  
Sarnia

With praise and thankfulness to God, we hope to celebrate the 25th Wedding Anniversary of our dear mom and dad.

ART and GERDY BANNINGA (nee Vanderzon)

We pray that the Lord will keep them in his loving care for many years to come. Psalm 33:20-22

Marty & Sheila (girlfriend)  
Ted & Marcella (girlfriend)  
Margriet & Tom (boyfriend)  
Laura  
David

Relatives, friends and neighbours are invited to an open house on Saturday, September 13, 1980 from 2:30 - 4:30 p.m., at the fellowship hall of the First Chr. Ref. Church, Sarnia, (corner of Exmouth and Murphy). Home address: 1214 Exmouth Street, Sarnia, ON N7S 1W6.

It is with thankfulness to the Lord that we wish to announce the 40th Wedding Anniversary of our dear parents,

DERK and JOHANNA BELDMAN (nee Heyerman)

on September 19, 1980. Our prayer is that our loving God and heavenly Father will continue to sustain and watch over them, his children as they enter the golden years together. An open house for friends and acquaintances will be held in the Fellowship Hall of the Dunnville, Chr. Ref. Church, D.V., on Saturday, September 20, 1980 from 2:00 until 5:00 p.m.

With love from their children:

Bill & Claire Beldman — Hannon, ON  
Rinus & Ineke DeKlerk — Dunnville, ON  
John & Shirley Beldman — Jarvis, ON  
Archie & Anne Lohr — Dunnville, ON  
Bill & Mary Van Hartingsveldt — Fisherville, ON

Richard & Nelly Beldman — Dunnville, ON  
Marvin & Margaret Higgins — Jarvis, ON

Sandra Beldman — Dunnville, ON and 17 grandchildren

Please bring along your smile and best wishes only.

Address: 226 Broad St., Dunnville, ON N1A 1S9

Voorschoten, Belleville, Netherlands Ontario 1945 1980

On Saturday, September 13, 1980 D.V., with praise and thankfulness to our God, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents.

JOHN and MARGARET BERKHUIZEN (nee Westendorp)

The Lord will watch over your coming and going, both now and forevermore" (Psalm 121:6).

We thank them with deep appreciation for the love and care they have provided. Above all, we thank our heavenly Father for granting them 35 years together.

Best wishes and all our love to:

John & Tina Berkhuisen, Ian & Jennifer — Whitnash, ON  
Frans & Hendrina Harkema, Dean & Carianne — Swift Current, SK  
Fred Berkhuisen & Susan deSnoo (girlfriend) — Belleville, ON  
Jack & Janet Oegema — Bowmanville, ON

An open house will be held at their home on Sunday, September 14, 1980 from 2:30 till 5:00 p.m. Best wishes only.

Home address: R.R.#7, Belleville, ON K8N 4Z7.

1940 September 4 1980  
Psalm 71:5, 6

With joy and gratitude to our Lord we are happy to announce the 40th Wedding Anniversary of our parents,

PETER and JANNETJE MOES (nee Twilt)

on September 4, 1980. We pray that God will keep them in His care in the years to come.

Loewerl Moe  
Jannetjie Moe  
4812 11th Street Edmonton AB T6H 3R1



# Classified Advertising

## ANNIVERSARIES

1935 September 5 1980  
With joy and thankfulness to our Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

WILLEM and ANNIE COLYN  
(nee Teitsma)

We pray that the Lord will bless and continue to keep them in his care. With love and congratulations from: Tini & Frank Teeuwse, Chris, Jo-Anne, Brenda, Bill, Nancy, Bert & Patricia Colyn; Michael, Lorie

Liz & John Van Ryn; Susan, Jim, Judy, John  
Bill & Lida Colyn; Paul, Cheryl, Kimberly

Open house will be held on Saturday, September 6, 1980 from 3:30 - 5:30 p.m. at the Covenant Chr. Ref. Church, Pamela Rd., St. Catharines, ON. Best wishes only. Home address: 265 Lakeshore Rd., St. Catharines, ON L2M 1R9.

By God's grace alone, we share with you, the joy and celebration of 25 years of holy matrimony between,

EGBERT and JEAN COUPERUS  
(nee Vellenga)

married on September 2, 1955. We as children, thank our Lord for their patience, love and God-fearing guidance, and pray for continued blessings in the years to come. George & Susan; Lisa

Sid Stuart  
Annette

Open house was on Sunday, August 31, 1980.  
R.R.#2, Belleville, ON K8N 4Z2.

1940 1980  
Naaldwijk Stirling  
On September 17, 1980, the Lord willing, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents.

PETER and ALICE DEBRUYN  
(nee Smits)

Our congratulations and love, Gerrit & Ineke DeBruyn; Kathy, Ed die, Melonie — Batawa, ON

Henry & Truus De Vries; Robert, Tony, Kevin — London, ON

Bill & Marguerite Van Soelen; Dustin Amie — Belleville, ON

Peter & Brenda DeBruyn; Mark, Debbie, Michael — Rockland, ON

Tom & Alice Lavender; Scott, Lori — Picton, ON

Murray & Chris Rodgers; Angie, Andrew — Stirling, ON

Jack & Colleen De Bruyn — Batawa, ON

Ted — at home

An open house will be held at home, on September 17, from 7 to 9 p.m.

Home address: R.R.#3, Frankford, ON K0K 2C0.

1935 1980  
Chatham Holland Marsh  
On September 21, 1980, the Lord willing, we hope to celebrate the occasion of the 45th Wedding Anniversary of our parents and grandparents,

WILLIAM and ELIZABETH  
HORLINGS (nee Verkaik)

That the Lord may continue to be their source of strength and joy in the years to come is the prayer of their children and grandchildren.

Harry & Jane Horlings; David, Raymond, Veronica — Holland Marsh

George & Audrey Horlings; Kimberly, Michael, Kevin, Wesley — Holland Marsh

Anita & Joe Sikma; Joanne, Melissa, Bradford

Ken & Joan Horlings; Cheryl, Melanie, Jennifer, Lori — Holland Marsh

Rick & Eleanor Horlings; Erin — Holland Marsh

An open house will be held at the Senior Citizens' Hall at Holland Marsh, R.R.#2, Newmarket, ON L3Y 4V9 on Saturday, September 20,

1980 from 7:30 - 9:30 p.m. Best wishes only, please.

## ANNIVERSARIES

Iron Springs, Chesterville, Ontario  
1955 1980  
"Praise God from whom all blessings flow"

It is with much love and gratitude to our heavenly Father that we celebrate together with our parents,

STEWART and MARGARET  
DE JONG (nee De Jong)

their 25th Wedding Anniversary on Sunday, September 14, 1980. It is our prayer that God will continue to keep them in his care, and bless them in the years that lay ahead. Open house will be held on Friday, September 12, 1980 at 8:30 p.m. in the Legion Hall, Chesterville.

With much love and appreciation, John & Nancy; Pamela

Dian

Eddy

Garry

Cathy

Home address: R.R.#1, Chesterville, ON K0C 1H0.

1955 September 21 1980

With thankfulness to our Lord, we are happy to announce Mom and Dad's 25th Wedding Anniversary.

BILL and FLORA DENBOK  
(nee Tigchelaar)

Our prayer is that the Lord will bless them richly according to his promises.

With love from:

Kathy

Gerald

Helena & John

Ann

Clare & Marlene

Will & Fran

Reception, Saturday evening, September 27, 1980.

1955 September 23 1980

"The Lord will keep your going out and your coming in from this time forth and for evermore" (Psalm 121:8).

With praise and thanksgiving to God, we are happy to announce the 25th Wedding Anniversary of our parents.

ALBERT and JANNA GERRITS  
(nee Jurjens)

We pray that God will continue to bless and keep them in his care.

With love from their children:

Bernard

Clarence & Bernardine

Gerald & Jane Kamphuis; Alissa

Hank

Albert

Anita

Home address: Centreville, R.R.#2, Kings Co., NS B0P 1J0.

1930 1980

With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents.

SIETSE and JACOBIE SWART  
(nee Vanden Berg)

on October 25, 1980. May the Lord continue to be with you and bless you in the years to come.

With love and congratulations:

Jenny & John Bakker; Joanne & Mark Nanninga; Shiela, Selwyn,

Sidney, Wayne, Cornell, David — Vernon, BC

Thea & Harry Kingma; Joyce & Don

Sieben, Louis, Gloria, Patricia, Sid — Edmonton, AB

Bob & Joan Swart; Anita, Carolyn,

Stanley, Janice — Rocky Mt. House, AB

Annie & Cor Visser; Jeannie & Chris

Dunlop; Shiela & Danny Nicholson, Bonnie, Tracy — Vernon, BC

Tina DeJong; Brian, Allan, Sonya — Vernon, BC

Joan & Gus Vandermeulen; Karen,

Gary, Steven — Vernon, BC

Ken & Rita Swart; Peggy, Peter, — Rocky Mt. House, AB

Judy & Joe Smoes; Amanda, Shelley, Brent — Vernon, BC

Mary & John Rudd; Wade — Rocky Mt. House, AB

and four great-grandchildren

Home address: R.R.#5, Comp. 27, Site 6, Vernon, BC V1T 6L8.

## ANNIVERSARIES

Soest Sarnia  
1940 August 14 1980  
With joy and thankfulness to our Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents.

LAURENS and CORNELIA  
KALDEWAY (nee Scheurwater)

We pray that the Lord will bless and continue to keep them in his care. With love and congratulations:

John & Marg Vanderlaan; Corinne,

Elsa, Johnny, Lauren — Wallaceburg

Bert & Hermine Kaldeway; Laurens,

Henry, Cornelia — Orono

Herman & Cheryl Kaldeway; Todd,

Coby, Jamie, Michael, Tara — Bridgen

John & Karen Kaldeway; Laurens,

Cor-Lynn, Raymond, Jeanette — Sarnia

Due to family circumstances we are having a belated open house,

Saturday, September 13, 1980, 7:30 to 9:30 p.m. at the Fellowship Hall of the Second Chr. Ref. Church,

Sarnia. No gifts please.

Home address: 1198 Carr St., Sarnia, ON.

1945 1980

Wierden Hamilton

On September 13, 1980, the Lord willing, we will celebrate the 35th

Wedding Anniversary of our parents and grandparents.

MARINUS and FENNEKEN  
KOLKMAN (nee Kamphuis)

It is our prayer that the Lord will continue to keep you in his care

and bless you in the years to come.

Love and congratulations from your children and grandchildren:

Dini & Bill Geerts; Francina, Nelern,

Gary, Michelle — Agassiz, BC

Mary & Pat Kolkman; Michael, Janet — Hamilton, ON

Anna Marie & John Norquay; Peter,

John, Sherry, Stephen, Angelina,

Kristy — Agincourt, ON

Gerald Kolkman — Hamilton, ON

Jocelyn Kolkman — at home

Michael Kolkman — at home

Ecclesiastes 7:27-30

With all your heart, honour your

father, never forget the birthpangs

of your mother. Remember that you

owe your birth to them; how can you

repay them for what they have done

for you?

Home address: 286 Province St. S.,

Hamilton, ON.

1950 1980

"And above all these things, put on

charity, which is the band of

perfectness" (Gal. 3:14).

On August 29, 1980, our beloved

parents and grandparents,

FRED and JANNY RISSELADA  
(nee Klooster)

celebrated their 30th Wedding Anniversary. We, their children, thank

our God for the 30 years he has

given them together and for the love

and care they have provided.

Dick & Jean Risselada; Steven,

Michael, Gregory

Art & Helen Tolsma; Tracy, Philip

John & Joanne Risselada

Anthony Risselada

1930 October 1 1980

With thankfulness in our hearts to

our God, we are grateful that we

may announce the 50th Wedding

Anniversary of our parents,

ADRIAAN and JACOBA  
VANDERWIEL (nee Romeyn)

Wedding text: Psalm 37:5: "Commit

they way unto the Lord; trust also

in him and he shall bring it to pass."

With love from: their children,

grandchildren and great-grand-

children:

Hank & Lien Reitsema; Clarence &

Freda Reitsema; Christopher,

Ray & Rona Reitsema, Diane,

Ruth, Sharon

Tony & Corrie Vanderwiel; Sam &

Corrine DeRuiter, Adrian, Freda

Address: 8031 Clifton, Richmond,

BC V7C 4N7.

## ANNIVERSARIES

1955 1980  
Psalm 43:3a  
Thankful to God, we celebrated, with our parents,

HERMAN and STEINTJE  
SCHOEMAKER (nee Kolkman)

their 25 Wedding Anniversary on

September 1, 1980.

Their thankful children and

grandchildren:

Linda & Rick Bisset; Jennifer, Alysia

Joanne & John Reinhart

Fred

Terry & Ann (girlfriend)

Patty

Elizabeth

Home address: R.R.#4, Goderich,

ON.

Arnhem Windsor

1945 1980

With joy and thankfulness to our

Lord we are happy to announce the

35th Wedding Anniversary of our

parents,

PETER and ANTONIA SLOOTWEG  
(nee Vermeulen)

Gerard & Ann Slootweg; Pamela,

Peter, Kimberly, Jarel — Hamil-

ton

Jackie & Ken Martin — Ancaster

350 Elliott East PH17, Windsor, ON

N9A 6Y7.

1935 September 18 1980

With joy and thankfulness to our

Lord, we are happy to announce the

45th Wedding Anniversary of our

parents and grandparents.

CORNELIS and ADRIANA  
VERBRUGGEN (nee Ablas)

We pray that God will keep them in

his care in the years to come.

Their thankful children and grand-

children,

Len & Herma Verbruggen; Larry,

Karen, Debbie, Mark, Nicolette —

St. Catharines, ON

Irene & Alex Veltkamp; Debbie &

Tim, Jim, Bernice, Alex, Jr. —

Saskatoon, SK

Grace & Brian Besteman; Patricia

— Langley, BC

Peter Verbruggen — St. Catharines,

ON

Neil & Rynie Verbruggen —

Langley, BC

An open house will be held on Satur-

day, September 20, 1980 from 2:30 -

4:00 p.m. at the Maranatha Chr. Ref.

Church, St. Catharines, ON.

162 Dorchester Rd., St. Catharines,

ON L2M 3C1.

1940 September 6 1980

with thankfulness to God, we are

happy to announce the 40th Wed-

ding Anniversary of our parents and

grandparents;

BEREND and WILHELMINA  
WAGTER (nee Finke)

We pray that the Lord will continue

to bless them and keep them in his

care is the wish of their children and

grandchildren.

Bill & Regina Wagter; Brian, Audrey,

Douglas, Michael, Christina —

Dunnville

Margaret Wagter — Woodstock

Herman & Josie Wagter; Paul, Mark,

Lisa — Dunnville

Ben & Cathie Wagter; Danny, Rod-

ney, Jason, Eric — Dunnville

Home address: R.R.#1, Dunnville,

ON N1A 2W1.

Bussum, N.H. Brampton, ON

September 11

With great joy and thanksgiving to

the Lord, we hope to celebrate the



# Classified Advertising

## OBITUARIES

I shall live in the house of the Lord forever. After a blessed and full life, the Lord took home, at the age of 81, on August 18, 1980, mother, grandmother and great-grandmother,

**JANTJE BOUWERS**  
(nee Folkstra)

widow of Johannus Bouwers since 1974.

Lucas & Roelie Bouwers — Beilen, Holland

Cor & Jannie Bouwers — Salem, MO

Henk & Riek Breimer — Brockville, ON

Pete & Hanna Weima — Brockville, ON

Fred & Martje Bouwers — Coaldale, AB

Hank & Gale Bouwers — Athens, ON

Albert & Gertie Bouwers — Metcalfe, ON

Art & Coby Bouwers — Beaverfalls, PA

Jon & Anne Bouwers — Metcalfe, ON

45 grandchildren and 25 great-grandchildren.

Box 406, Athens, ON K0E 1B0.

1887 1980  
Called home on August 3, us heit, pake and oer pzke,

**MR. TJEERD DE HAAN, Sr.**

at the age of 93. Husband of Hinke de Boer, Schraard, Friesland, The Netherlands. Predeceased by his first wife, the former Elisabeth de Jong in 1936 and three sons, Anno in 1944, Buchenwald, Germany; Schelte in 1970, Schraard, Friesland, The Netherlands; Cornelis in 1979, Listowel, ON, Canada.

We will miss him,

Wybrig de Haan-Bakker — Guelph, ON

Grandchildren:

Tjeerd & Hilda de Haan, Abbotsford, BC

Bakke & Robert Johnson, Sandford, ON

Sipke & Greta de Haan, Waterloo, ON

Anno & Diane de Haan — Clearbrook, BC

Elisabeth & Tim Van de Kemp, Embro, ON

Janna de Haan, Sandford, ON

Pearl & Hugh Verstoep — Walton, ON

16 great-grandchildren in Canada

4 children and many grand and great-grandchildren in The Netherlands.

Funeral was held from the Ned. Herv. Church, Schraard on August 7, 1980.

On August 6, the Lord took home our dearly beloved mother, grandmother and great-grandmother,

**FETTJE DYKSTRA**

(nee Bakker)

of Picture-Butte, AB, at the age of 85. Widow since 1969 of Anne Dykstra.

Her children:

Grace & Bill Salomons — Lacombe, AB

Rens Dykstra — Cowley, AB

Frank & Ann Dykstra — New Haven, USA

Jenny & Dick Horneman — Rollyview, AB

Clara & Tim Westerhoud — Taber, AB

Peter & Silvia Dykstra — Picture-Butte, AB

Bob & Ivonne Dykstra — Burdett, AB

Hilda & Karl Westerhoud — Taber, AB

43 grandchildren and 20 great-grandchildren.

Our comfort is that Mom is now with her Lord, free from all pain and suffering.

Hymn 228: (Psalm 116) 1, 4, 9 and 10

The funeral service was held August 6, in the Chr. Ref. Church, Iron Springs, AB.

On August 14, the Lord called home one of our members,

**MR. GERRIT EVERS**

We all extend our deepest sympathy to Mrs. Evers and her family, and we pray that the Lord will comfort and strengthen them all.

The Golden Age Club of Wellandport, ON

## OBITUARIES

On August 14, 1980 the Lord took unto himself, in full peace, our dearly loved husband, father, grandfather and great-grandfather,

**GERRIT EVERS**

in his 78th year.

Psalm 23.

Dear husband of:

Everdina Jacoba Evers (nee Schieven).

Dear father of:

Henk & Dini Evers — Wellandport, ON

Bernard & Ann Evers — Wellandport, ON

Gerrit & Tina Evers — Wainfleet, ON

Ann & Harry Harbers — Ottawa, ON

Joan & Bill Oosterink — Thamesford, ON

Dini & Slep Hoiting — Salford, ON

Jessie & Henk Geurkink — Brinston, ON

John & Lina Evers — Smithville, ON

30 grandchildren and 2 great-grandchildren

R.R. #1, Wellandport, ON L0R 2J0.

On July 24, 1980, after a short illness, it pleased the Lord to take to himself our dear son and brother,

**FRED HEUVING**

at the age of 43. Son of H. Heuving and of the late Jantje Heuving (nee Hugen).

Brothers and sisters:

John & Jenny Heuving — Vars, ON

Grietje & Martin Joldersma — Brinston, ON

Coby & Ralph Bouwman — Iroquois, ON

Wolter & Henny Heuving — Lyndhurst, ON

Wiecher & Henny Heuving — Simcoe, ON

Klaas & Ely Heuving — Cardinal, ON

Ginus & Grace Heuving — Belleville, ON

Frans & Maaik Heuving — London, ON

Henny & Wolter Heuvel — Cardinal, ON

Nieces and nephews

The funeral service was held on July 28, 1980 in the Chr. Ref. Church, Williamsburg. Rev. L. Schalkwyk officiated.

On Sunday, August 10, 1980, it pleased our heavenly Father to call home his weary child, dear husband, father and grandfather,

**FREDERIK WILLEM SPIEGELBERG**

"The strife is o'er, the battle done; The victory of life is won; The song of triumph has begun; Allelujah!" in his 67th year.

His wife:

Leida Spiegelberg

His children:

Anne & Albert Jonker; Betty, Fred, Linda, Sandra, Albert, Wendy, David, Carolyn

Keith & Willy Spiegelberg; Frederik, Willem, Kevin Albert

Forever now he will sing of his Redeemer!

7826 Netherby Rd., R.R. #4, Welland, ON L3B 5N7.

Suddenly on August 20, 1980, the Lord took home, in a tragic farm accident, my dear son and our dear brother,

**MARINUS PRINZEN**

at the age of 46 years. Psalm 23:1. He will be greatly missed by us all.

Beloved son of:

Mrs. Dora Prinzen, and the late Mr. Bernard Prinzen — Bloomfield, ON

dear brother of:

Truida & Hendrik — Holland

Hendrik & Didi — Oshawa, ON

Derk & Johanna — Bloomfield, ON

Willem & Betty — Bloomfield, ON

John & Audrey — Oshawa, ON

Harmien & Tony — Bloomfield, ON

Johanna & Tom — Brampton, ON

Annie & Fred — Belleville, ON

Ben & Margaret — Bloomfield, ON

44 nieces and nephews

## OBITUARIES

On August 20, 1980 the Lord took unto himself, through a tragic accident, our dear husband and father,

**MARINUS JOHANNES PRINZEN**

in his 47th year.

Dearly loved husband of Mary Prinzen (nee Ellen)

Dear father of:

Linda and Ben

Rom. 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

R.R. #2, Bloomfield, ON K0K 1G0.

On Wednesday, August 20, by way of a tragic accident, the Lord took to himself,

**MARINUS JOHANNES PRINZEN**

at the age of 46.

Dear husband of:

Mary Prinzen (nee Ellen)

Dear father of:

Linda and Ben

Dear son and brother-in-law of:

Mr. & Mrs. G. van Dyk — Orillia

Grace & George Rhebergen — Belleville

Cor & Susan Ellen; Stoney Creek

Nieces and nephews

Romans 10:9

At her home, R.R. #3, Wainfleet,

**AALTJE TIMMERMAN**

died on August 14, 1980, at the age of 76.

Beloved wife of Herman Timmerman

Mother of:

Herman Timmerman, and family — Wainfleet

Arend Timmerman and family — Wainfleet

Albert Timmerman and family — Welland

Egbert Timmerman and family — Virgil

2 brothers and 1 sister in Holland

11 grandchildren and 1 great-granddaughter.

Funeral took place on Monday, August 18, 1980 in Pleasantview Memorial Gardens in Fonthill, ON.

"There is a friend that sticketh closer than a brother" (Prov. 18:24).

On Monday, August 18, 1980, the Lord took suddenly unto himself our dearly beloved friend,

**JOHN VONK**

at the age of 63. He will be missed by all of us, but our comfort is in the Lord who also will never leave or forsake his dear wife Janke. When we are called to part; it gives us inward pain; But we shall be joined in heart; And some day meet again.

Jacob Horinga and family — Woodstock, ON

Feikje Kamps — Woodstock, ON

Henry Jansen and family — Innerkip, ON

Martin van Meekeren and family — R.R. #4, Woodstock, ON

John Scheerhoorn and family — R.R. #4, Woodstock, ON

Klaas Hoiting and family — R.R. #3, Woodstock, ON

Map Van den Dool and family — Woodstock, ON

August, 1980.

July 15, 1980

Very suddenly, but at his time, the Lord took home his child, our dear youngest brother and uncle,

**LOUIS WOUDA**

in his 71st year.

Beloved husband of Elizabeth Wouda, nee De Roos

A dear father and grandfather.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).

This to know we hope and trust will comfort and strengthen our dear sister-in-law and her family.

His mourning relatives:

Tijtske Koenen (nee Wouda) — Burlington, ON

2 brothers and 4 sisters; and 37 nephews and nieces in The Netherlands.

Predeceased by 3 brothers and 2 sisters.

3260 New St., #216, Burlington, ON L7N 3L4.

## ACCOMMODATION

19-year-old Christian male is looking for room and board in the **Toronto area**, where he is studying at DeVry. Call: John DeVries, (416) 892-2391.

Working girl seeks apartment or townhouse to share with one other in **North or East area of Toronto**. Please call: (519) 848-3060 or (416) 498-0383.

**WANTED:** Room and board near **Humber College**, Monday through Friday. Will return home to wife and children on weekends. Call: (416) 773-8851.

20-year-old female looking for apartment and roommate in **Oakville-Clarkson area**. Reply to: Box #4539, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## HELP WANTED

Middle-aged farmer is looking for housekeeper for his motherless family of 3 boys, youngest one is 14. Southern Ontario. Apply under box #4540 of Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

**WANTED:** Christian, interested in **Greenhouse operation**. Niagara-Hamilton area. Year round employment. Tel: (416) 643-1628.

Person needed to work on a modern 400 sow-weaner unit. Accommodation for a family is available. Wages are negotiable. State in writing wages expected and past experience. Write to: Vauxhall Pork Farms c/o Frank Weersink, Vauxhall, AB T0K 2K0. Phone: (403) 654-2915.

## The Curriculum Development Centre,

a nonprofit organization engaged in the research, writing and publication of Christian elementary school curriculum guides seeks a

### DEVELOPMENT OFFICER.

The responsibilities of this position include fund-raising through travel and personal contact, preparation of grant applications, co-ordination of development functions with the Centre's educational programs and planning of new development strategies.

Applicants should be knowledgeable in the field of Christian education, excited by new educational approaches, willing to travel and able to work in an environment where decision-making is a shared responsibility. Applicants must enjoy meeting people and raising funds.

For information write to:

**CURRICULUM DEVELOPMENT CENTRE**

229 College Street, Toronto, Ontario M5T 1R4

**ANISHINABE RESPECT** is an employment skills program designed to enable native Canadian families in Winnipeg to develop their employment skills and to develop spiritually.

## ANISHINABE RESPECT

needs a director.

Applicants must be able to:

- ✓ work with different cultures
- ✓ relate well with people
- ✓ manage a non-profit corporation
- ✓ work under a board of directors
- (Canadian Midwest Diaconal Conference)
- ✓ live in Winnipeg

CRWRC is recruiting for this position. Please write or call:

**CRWRC, 2850 Kalamazoo, S.E., Grand Rapids, MI 49560.**

(616) 241-1691, ext. 193 or

**CRWRC-Canada, Box 5070, Burlington, ON L7R 3Y8.**

(416) 637-3434.

## OBITUARIES



O'Brien - Steele Funeral Home

30 MOIRA ST. W.

BELLEVILLE, ONTARIO

K8P 1S2

Christian Funeral Director

## JOURNEYMAN AUTO BODY

**MECHANIC** needed for immediate employment. Good working conditions and wages. Beautiful recreational area. Good fishing, hunting. Write: **Norm's Auto Refinishing**, R.R. #3, Kilby Rd., Terrace, BC V8G 4R6. Phone: (604) 635-3929.

## MANAGER-OPERATOR:

required for 12,960 sq. ft. broiler section of **poultry farm**. For further information contact Sy Vander Molen, Box 94, Neerlandia, AB T0G 1R0.



# Classified Advertising

## TEACHERS NEEDED

**BARRIE:** Timothy Christian school, Barrie, is in need of a part-time teacher for two mornings per week in the combined grades of 7 and 8. A teacher capable of teaching French would be preferred. Send applications or enquiries to: A. Borger, principal, 49 Ferris Lane, Barrie, ON. Phone numbers: 424-9414 (home) — 726-6621 (school).

**THUNDER BAY:** The Thunder Bay Christian School is in need of a Teaching Principal for the 1980-81 school year. Please send applications to: Chris J. Grootenboer, secr., R.R.#1, Murrillo, ON P0T 2G0. Telephone: 807-935-2778.

## PERSONAL

A mature, sincere 51-year-old woman would like to meet a mature, sincere, optimistic gentleman, approximately 50-60-years-old. I am living in the Barrie, ON area. Please write to: Box #4542, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 3L4.

I am a 24-year-old Christian Reformed woman of Dutch background and would like to correspond with and meet a young man 25-30 years old of the same faith. I enjoy music, travel and camping. Please write to: Box #4543, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

A 21-year-old Christian Reformed girl would like to correspond with a man 22-27 years, with same faith, and preferably Dutch background. I enjoy music, sports and gezelligheid. Please reply to: Box #4541, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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250 acre, 200 cow, modern dairy farm, with large milk quota, to reliable party. Cows and feed can be bought with lease or option on farm. Also 2 poultry-laying operations for sale. Call or write: S.H. Bernie Boersma, R.R.#2, Mitchell, ON. Realtor. 519-393-6769 or 519-394-5329.

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For information call:

1-705-428-5792.

Address: R.R.#1, Stayner, ON.

L0N 1S0.

Mr. Enko Hazenberg

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187 acre beef and hog set-up. 5 bedroom brick house. 30 acres bush. Asking \$149,000 with existing 8 1/4 % mortgage of approx. \$60,000. MLS.

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200 acres. 2 storey brick house, stuccoed over. Steel quansit hog finishing barn, farrowing barns, implement shed. \$160,000. MLS.

#### BEEF SET-UP

200 acres. 5 bedroom brick home. Bank barn with 2 steel additions, cemented yard, 2 implement shed, 2 silos both with roof and unloader. 80 acres tiled. Mortgage available from Vendor at 10%. \$209,000 with \$75,000 down. ADDITIONAL 100 acres available across road. 4 bedroom house, implement shed. 30 acres tiled. \$79,000 with \$25,000 down. Same mortgage arrangements. MLS.

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## EVENTS

ATTENTION: Youth Leaders, Ministers, Student Councils

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## A PLACE TO GROW

An attractive, farming community in Central Alberta; The Rimbey area shows promise in becoming a vibrant part of Canadian agriculture. Good farming, land available at a reasonable cost, as well as business opportunities in the town of Rimbey.

Several families of the First Christian Reformed Church of Lacombe are working towards the establishment of a Christian Reformed Church in Rimbey. Presently 15 families are enjoying evening worship services during the summer months (June 1 - October 15).

For further information (detailed description/brochure available upon request) and assistance, please call:

Anko Buwalda — (403) 843-6152

Ge Hofstra — (403) 843-6350

or write:

Box 647, Rimbey, AB T0C 2S0

## A conversation piece

Have you ever wanted to talk to a friend about an item in the latest **Calvinist Contact** only to find out that she doesn't even get the paper?

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EVENTS

Prayer's words block Norwegian ordination

OSLO, Norway (EP) — A theological candidate has been refused ordination by two bishops of the Church of Norway (Lutheran) because he refuses to use a contemporary version of the Lord's Prayer in the liturgy.

Bishop Andreas Aarflot of Oslo and Bishop Arvid H. Nergard of Tromso refused to ordain Andreas Esbensen to the priesthood because of his insistence on using a traditional Norwegian version of the prayer.

Mr. Esbensen objects to a 1975 translation of the New Testament which renders a portion of the prayer as, "Let your name be kept holy." He says it has "too optimistic" a view of the ability of humans to please God, and he prefers the older version, "Hallowed be Thy name."

Willem G. Poolman

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CHINA  
THIS FALL!

A STOP IN MAINLAND CHINA has been added to RACOM's fall tour of the Orient. Tour members will visit historic Cantonese buildings and view ancient Chinese art treasures...and also meet the people who live in The Back to God Hour's Chinese radio mission field.

Several seats are still available for the tour, which is scheduled for Oct. 30 through Nov. 17. Stops will also include: Japan, Taipei, Hong Kong, the Philippines, and Hawaii.

Tour members will meet Back to God Hour personnel, CRC World Missionaries, and CRWRC workers.

Cost of the tour is \$2556 (from Chicago). If interested in traveling to the Orient with other friends of The Back to God Hour, call or write:

Mr. Ed Schierbeek  
RACOM Associates  
Box 242, Holland, Mich. 49423.  
(616) 392-6969.

Women:  
in  
God's Image

is the theme of the annual CW-CRC September Retreat on September 26 and 27 at the Indian Trails Camp near Grand Rapids, MI. Expert Christian women speakers will present: Bible Study, Worship, Women and Their Gifts, Sexism in Christian Education, Leadership Techniques for Women, Women's Full Service in the Church, etc. Advance Registration required.

For information call: (616) 456-1813, 245-2049 in Grand Rapids or 396-1518, 396-7012 in Holland.

Write: CW-CRC, 1060 Cherrywood Lane NE, Grand Rapids, MI 49505.

LADIES, COME ONE COME ALL!

FALL RALLY

Date: Wednesday, October 8, 1980.

Place: Mount Hamilton Christian Reformed Church,  
1411 Upper Wellington St. S, Hamilton

Morning meeting: 10 o'clock a.m.

Guest speaker: Dr. H. Roy Brillinger from Hamilton  
Topic: Christianity and Mental Health.

Afternoon meeting: 2 o'clock p.m.

Guest speaker: Rev. John D. Hellinga from Guelph  
Topic: The future of our Covenant family.

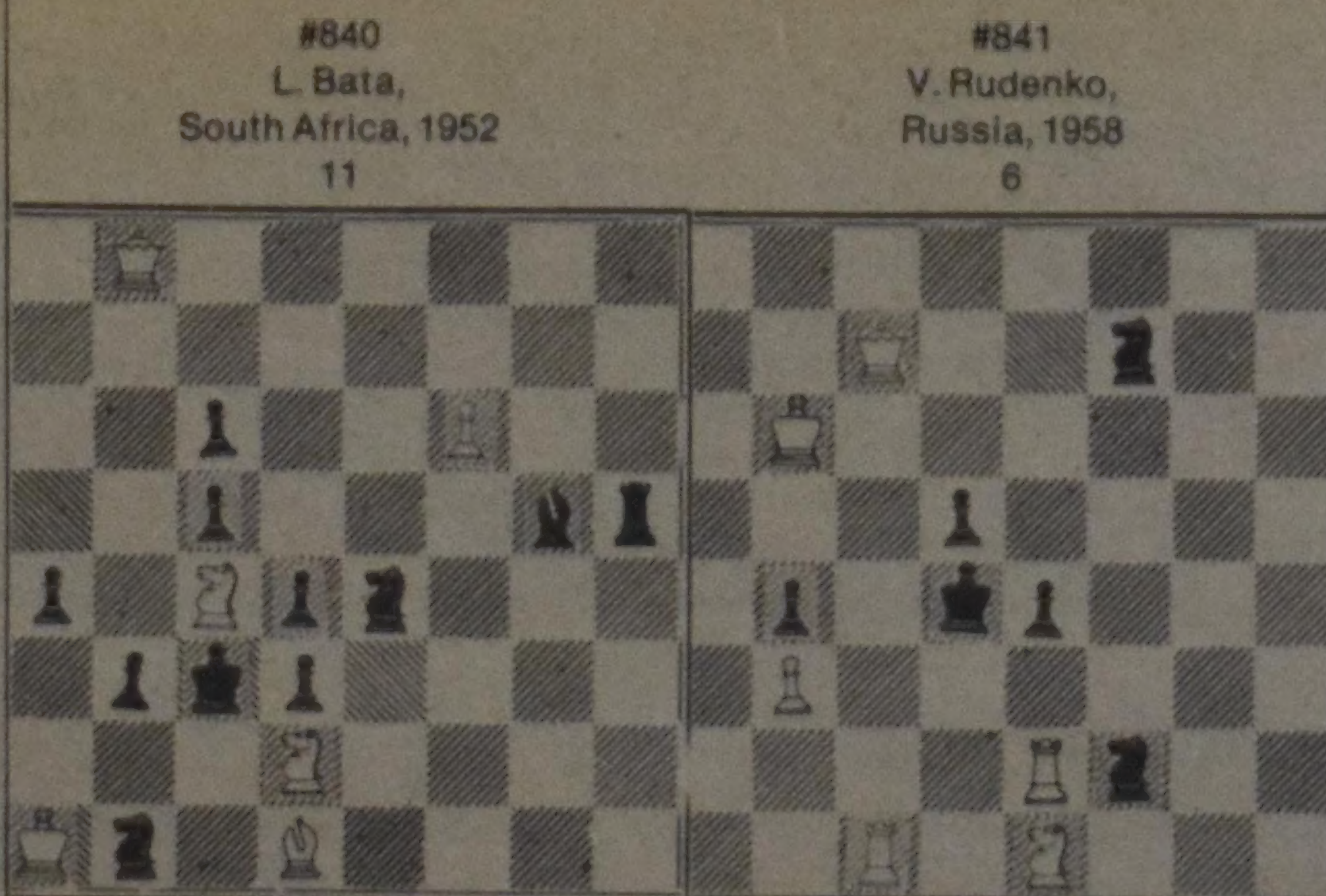
Visitors are most welcome.

SOUTH-EAST ONTARIO LEAGUE OF  
CHRISTIAN REFORMED LADIES SOCIETIES.

LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN SEPTEMBER



3-mover 3 pts. 2-mover 2 pts.

Comments

I hope that these problems will offer quality entertainment for chess fans. The positions hide a few surprises while the general idea of each problem is readily found. Please give the Key, Threat and all Variations for #840 and the Key plus Threat, if any, for #841. The deadline for the September Series will be given next week.

1981 CORRESPONDENCE CHESS

Any reader of Calvinist Contact is invited to participate in the 1981 series starting in the late fall. Please drop a line to me, Pete Layer, by Sept. 30 (postmarked) if you would like to participate. Please indicate how many simultaneous games you would like to play in this series. Be sure not to tax yourselves too high.

For those who are not familiar with Correspondence Chess, here are some comments to help you decide if you would like to join in the 1981 Series.

1. Correspondence Chess is played by first class mail.
2. You have 48 hours to reply to your opponent's move, that's 1000 times longer than in a normal game.
3. You are able to play quite a few games at the same time.
4. It is difficult to make obvious mistakes, but that goes for your opponent too. It does happen, so one still has to be careful.
5. It takes only a few minutes and one postage stamp per move.
6. Unfinished games are to be judged after 18 months.
7. The type of tournament will be dependent on the number of entries.
8. Results will be published as they become known.
9. There is no obligation to play in the finals if you win in a group.
10. You don't have to be an expert at the game, to join in with the Calvinist Contact Correspondence Chess Championship.

★ CONCERT ★

SATURDAY, SEPTEMBER 13, 1980

Concert for young adults, young couples and young people  
at 7:30 p.m. at Camp Shalom in Cambridge, ON.

Sponsored by the

Ref. Church Youth Fellowship of Ontario.

Featuring 3 talented Christian musicians:

Andrew Donaldson

Jim Head

Peter Tigchelaar

For more information call:

Martin Lensink at 416-685-8672.

With gratefulness to the Lord,  
the Shannon Heights Christian School  
hopes to celebrate their  
25th anniversary

on Friday, October 3, 1980.

We invite all former teachers, students, friends and supporters  
to join us in an evening of  
fellowship and praise to our God for his faithfulness.

The celebration will be held  
in the gym of the Cloverdale Junior High School,  
5811 - 184th Street, Surrey, BC,  
starting at 7:30 p.m.

Calendar of Events

Ontario

- Sept. 4- Oct. 16 St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings, Covenant Christian Reformed Church, St. Catharines, 8 p.m.
- Sept. 12 Get-acquainted social for all students coming to London at Hank and Ann Vanderlaan's, starting at 8 p.m. For rides, etc., call Rev. Jack Westerhof at 438-5873.
- Sept. 13 Concert of Chr. Music for young people, 7:30 p.m. at Camp Shalom (see ad for more information).
- Sept. 16 There will be a C.E.T. Review and Renewal at the Meadowvale Community Church, 2630 Inlake Ct., Mississauga. This is for all the churches in the Toronto area. Persons who have been involved in C.E.T. or are interested in C.E.T. are invited to come. This will be a time of inspiration, sharing, problem solving and instruction. The meeting will begin at 7:30 p.m.
- Sept. 17 First weekly cost-supper for students at Jack and Pat Westerhof's, 6 p.m., 1546 Western Rd., London.
- Sept. 20 A day for singles at Camp Shalom, Cambridge, ON, for widowed, divorced and single parents ages 25-60. John Struyk, guest speaker, sponsored by Maple Leaf Reformed Church, Toronto, ON.
- Sept. 23-26 London. The Francis Schaeffer film, "Whatever Happened To The Human Race?" will be shown on Sept. 23, 25, 26, at London District Christian Secondary School, 8 p.m.
- Sept. 27 Alan Storkey, British Christian lecturer and author will speak on the topic "The Dilemma of Labour in Britain" at CLAC's Ontario Fall Rally, 10:00 a.m. at Toronto District Christian High School in Woodbridge. Afternoon session at 1:30 p.m. featuring short presentations on CLAC's involvement in actual industrial relations problems.
- Sept. 27 Annual Meeting of the Reformed Fellowship of Canada, at 2:00 p.m. in the Hamilton District Christian High School, 28 Athens St., Hamilton.
- Sept. 23- Nov. 6 Focus on the Family film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
- Oct. 6, 7 Ontario Association of Alternative and Independent Schools (OAAIS) will hold its sixth annual conference. Guest speaker: Dr. Paul Marshall, York University political scientist. Location to be announced.
- Oct. 18 Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties. Little Trinity Anglican Church, 417 King Street, East, Toronto.
- Nov. 7 Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and the Calvin College choir.
- Nov. 15 Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Sept. 12	Wed. Sept. 10	Fri. Sept. 5-10 a.m.	Thurs. Sept. 4-10 a.m.
Fri. Sept. 19	Wed. Sept. 17	Fri. Sept. 12-10 a.m.	Thurs. Sept. 11-10 a.m.
Fri. Sept. 26	Wed. Sept. 24	Fri. Sept. 19-10 a.m.	Thurs. Sept. 18-10 a.m.



## Philosophy

## British Christian social thought

**Religion and the Persistence of Capitalism: The Maurice Lectures for 1977 and Other Studies in Christianity and Social Change** by Ronald H. Preston; published by SCM Press Ltd., London, England, 1979; in Canada: G.R. Welch, Burlington, ON; clothbound, 180 pages; price: \$26.40. Reviewed by Harry Antonides, Toronto, Ontario.

Are capitalism and Christianity mutually exclusive? Is socialism the economic expression of Christianity? The author, who is Professor of Social and Pastoral Theology at the University of Manchester, rejects a simple yes or no answer to these questions. But his own preference comes through clearly in the following observation:

"The philosophy of individualism is false and will not work. On the other hand, the working out of a concern for persons-in-community in always reformable social structures, institutions and more informal conventions remains permanently valid. This should be no surprise to the Christian, for it is precisely what his faith would lead

him to expect."

The author points out that those who tend toward a simplistic identification of socialism with Christianity emphasize only the value and dignity of man and overlook human sinfulness. While arguing that the equalitarian and communal strands of the Left are congenial to Christianity, Preston is not unmindful of the fact that many socialists have tended to work with an over-simplified view of man. He warns against the tendency in the more recent "political theologies" (of revolution and liberation) to make politics a substitute for religion.

The first three lectures in this book were the 1977 Maurice Lectures devoted to a Christian critique of capitalism, the ambiguities in capitalism and socialism and the World Council of Churches' theme of a just and sustainable society. The second part of the book (Dissertations") also deals with capitalism and socialism as well as with R.H. Tawney as a Christian moralist. The third part entitled "Social Change and Christian Theology" is devoted to Christian social ethics

and recent theologies of social change.

The chapter devoted to R.H. Tawney's publications, especially his widely-read *Religion and the Rise of Capitalism*, first published in 1926, is the centrepiece of this book. Though critical of what he perceives to be Tawney's identification of Christianity and socialism and his tendency toward utopianism, Preston is nevertheless profoundly indebted to and influenced by Tawney. (He was a student of Tawney's at the London School of Economics.)

Preston holds the view that self-interest cannot and need not be entirely eliminated. He disagrees with the practice of contrasting the motive of service with that of profit, a common habit among socialists. He is convinced that the profit motive is not, per se, evil. But, he insists, self-interest must be subordinated to political and social controls which require a strong government. Foremost among the ills of capitalism is the gross inequality in income, wealth and power which must be tackled for the sake of a more just and sustainable society, on a national as

well as a global scale.

Preston is of the opinion that Christian social ethics has advanced greatly during the past half century, especially as the result of the ecumenical movement. Whereas the Christian church tended to think in terms of an earlier form of "Christendom," that is, one that existed in the Middle Ages, the World Council of Churches, according to Preston, has helped to create among Christians a greater awareness of the real world.

This collection of speeches and articles provides an excellent survey of Christian social thought within the British tradition, which has played a significant role in the British labour party and churches. Its influence has also spilled over into Canada in countless ways.

This book provides an explanation why many of our fellow Christians look askance at the establishment of independent Christian schools, labour unions, and other forms of communal Christian action in politics, the arts, and so on. Despite many good things that

can be said about this book, and despite the many elements of truth contained in Preston's thoughtful observations, their underlying view of reality suffers from a lack of insight about the significance of the creation order and of the biblical message regarding human sinfulness and God's way of redemption. Insight into the liberating reality of God's order of creation and the significance of the principle of sphere sovereignty is absent despite a passing reference to creation orders.

This criticism is not written with any pretension of superiority. Rather, it is done in the conviction that those who are the beneficiaries of the Calvinist tradition have, by the grace of God, an important contribution to make in Canada. For that they require first of all, insight into the riches of their own heritage. Secondly, they require insight into the sensitivity toward the significant strands in the Anglo-Saxon and Canadian Christian traditions. Otherwise, they will be sidelined to the ghetto or disappear without a trace into the Canadian mosaic.

## Mission theology

## Variations in liberation theology

**Mission Trends No. 4** edited by Gerald H. Anderson and Thomas F. Strassky; published simultaneously by Paulist Press, New York and Toronto, and Wm. B. Eerdmans of Grand Rapids, MI, 1979; in Canada: Oxford University Press, Don Mills, ON, 289 pages; price: \$3.45. Reviewed by Rev. Arie C. Leder, San Juan, Puerto Rico.

This fourth volume focuses on liberation theologies in North America. The collected essays date from the latter half of the seventies. The first section deals with various subjects on mission and liberation by such as, Robert McAfee Brown, Peter Berger, and Jurgen Moltmann. his "Open

Letter" to Jose Miguez Bonino. The other essays deal with the Black, the Feminist, the Asian American, the Native American, and the Hispanic American experience by such authors as James H. Cone, Rosemary Reuther, Vine Deloria Jr. and Cesar Chavez.

The critical evaluations of liberation theology by Moltmann and Berger's essay on Paolo Freire's "consciousness raising" are important and worth reading and reflection in preparation for the other essays. The theme of the majority of essayists deals with liberation from an occidentalized christianity that has not allowed authentic religious self-expression for the various cultures, nor for the feminine sex in North

America.

James Cone asserts that the Black must look to his own unique past to find new ways of understanding and being understood.

Native American Deloria is more radical in citing the western approach to human knowledge as the stumbling block. The emphasis on objective knowledge has led to an emphasis on the proper exposition of doctrine, a codified religion where loopholes become more important than the code. For non-western peoples, according to Deloria, the modern emphasis on relative knowledge is liberating because then no one culture dominates truth. Deloria criticizes liberation theology because it does not deal with the root cause

of oppression, it is simply "the latest gimmick to keep minority groups circling the wagons." Real liberation is to do away with former values and institutions.

The oppression cited is not unreal, racism, abuse of the poor and economic exploitation are sins not unknown in our churches. Liberation theologies may be so powerful with minority groups because they proclaim concrete liberation from a felt oppression; the Exodus theme is a favourite. Basically, however, it is man who must save himself; the answer lies in his past. Christ is more a paradigm, an example, for human experience than the one who liberates and is Lord of all human experience. Man has the capacity

to free himself from an oppressive past. The Exodus, however, teaches the opposite: Israel screamed for the fleshpots of Egypt while God was wooing her.

The essays are uneven; the perception of some is balanced by the superficial analysis of others. The usefulness of this volume depends upon the reader. As an ongoing study on liberation theology it rates high; it points out that liberation theology is not monolithic and not nearly so well-defined as many of its detractors claim. It also brings the issues closer to home. If one looks for theology in the traditional sense, there are other volumes available. On the whole it is stimulating reading.

## Education

## A baring of the government's educational philosophy

**Education and the Public Purpose: Moral and Religious Education in Ontario** by T. Malcolm and H. Fernhout; published by Curriculum Development Centre, Toronto, ON,

1979; paperback, 51 pages. Reviewed by Nicholas Terpstra, Hamilton, Ontario.

This collection of essays by two members of the Curriculum Development Centre comes as a response to recent developments in moral and religious education as it is offered in public schools in Ontario. In

1969, a committee appointed to look into the matter reported that thorough changes in the province's religious education program were necessary. The years since have seen the provincial Ministry of Education and its advisory bodies engaged in various attempts to preserve morality while all but dispensing with religion in the schools.

The authors do an admirable job

of baring the philosophy underlying the 1969 MacKay report, the growth and greater definition of this perspective in subsequent reports, and the ways in which it is being put into practice in Ontario schools today. This aspect of the study is matched with sound criticisms which point to a Christian base and demonstrate a commitment to seeking a christian alternative in education. Since the Ontario approach demonstrates so much in current thinking on

education, the response of Malcolm and Fernhout counts as a criticism of wider trends in contemporary education; it is not for Ontario residents alone.

While the contents need not be repeated in a periodical which regularly deals with Christian education, it should be noted that it is, in all, an intelligent and thorough book which deserves a wide reading among Reformed and other Christians.

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An extra course will start this year on Thursday evening, and is open to anyone who is interested in receiving a highschool credit (Grade 9). Both courses will be held in the Calvin Christian School.

The registration for both courses will be on **September 13 from 10:30 a.m. till 12 noon** in Calvin Christian School  
547 West 5th St., Hamilton, Ontario.

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